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THE CHURCH'S MINISTRY IN HIGHER EDUCATION

Papers and Responses
presented to a conference at
Duke Divinity School
January 27-29, 1978

EDITED BY JOHN H. WESTERHOFF

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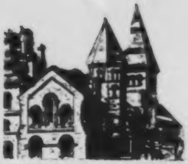

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AN INTRODUCTION

John H. Westerhoff

During the summers of 1976 and 1977, Duke Divinity School and the Duke University Parish Ministry sponsored conferences for campus ministers in the South. On both occasions foundational issues surfaced as dominant concerns of these practitioners. Conversations with national church leaders, college and university administrators, local church clergy and laity, as well as groups traditionally ignored, such as blacks and women, confirmed similar concerns. A doctoral seminar at Duke examined the last major attempt to examine foundational issues, the 1969 Danforth Study of Campus Ministries, and concluded that though only a decade had elapsed since this historically significant study had been completed, new efforts were needed. As a result, a small group consisting of Duke's Anne Flowers, Vice Provost for Educational Development; Thomas Langford, Dean of the Divinity School; and John Westerhoff, Professor of Religion and Education; along with Robert Johnson, Southeastern Regional Director of the National Institute for Campus Ministries; and Clyde Robinson, Southeastern Regional Secretary for United Ministries in Higher Education, met and initiated a plan for a conference, a publication, and follow-up strategy to address policy issues related to the church's ministry in higher education. This book is one product of that effort.

As will be evident from the papers and authors which follow, this effort assumes a character somewhat different from its predecessor. The Danforth Study of Campus Ministries, conducted over a period of five years, produced both a monumental report by its able director, Kenneth Underwood (compiled posthumously after his untimely death), and an important collection of working and technical papers published in two volumes under the general title *The Church, The University, and Social Policy* (Kenneth Underwood, ed. 2 vols., Middletown Conn.: Wesleyan University

Press, 1969). Directing this highly funded project was a commission chaired by William Kolb, Dean of Beloit College. Dominated by university administrators, this commission shared a conviction that the university was among the most influential institutions in the society. They further shared the view that campus ministers, the church's most significant specialized ministry, if properly understood could make a significant impact on university life and work. Believing that an effective ministry within higher education could shape social policy, an interdisciplinary study using the tools of historical, theological, and social science research ensued. Consultations were held throughout the country (one was held in the Durham-Chapel Hill area), and papers were solicited from mostly white, male academics of a progressive liberal Protestant persuasion. Their resulting work was organized around the following themes: "The Historic Shape of the Future Church," "The Pastoral Structures of Faith and Ministry," "The Priestly and Preaching Structures of Faith and Ministry," "The Structures of Administration and Governance in the Ministry," "Social Policy and the Moving of Nations and Churches," "A National Survey of Campus Clergy and Parish Ministries," and "Policy Alternatives in the University and the Church."

This study remains an important resource for the present. While it may not have significantly influenced the church, the university, or social policy, it did frame the life and work of campus ministry during this decade. The present cannot be understood without acknowledging the content of this work. Indeed, the challenge of the Underwood report remains: a comprehensive vision for the future; better means for framing social policy; more cohesion and integration in social, intellectual, moral, and political life; increased collaboration between the university and other social institutions, in particular the church; and new, more inclusive, broader understandings of the church's ministry in higher education are needed.

Still, its limitations must be acknowledged and corrected if we are to be as faithful to our day as the Underwood Study was to its day. We need to question the assumptions behind our liberal progressive perspective; to be more realistic about the church and the university; to broaden our understandings of the church's ministry in higher education; to temper our enthusiasm for social science policy research; to examine afresh theology, the church, ministry and higher education in our day; and to include in our deliberations more blacks, women, Jews, Roman Catholics, and evangelical Christians. Thus, while admitting our continuing debt to the 1969 Danforth Study, we need to look once again at the church's ministry in higher education.

Our first decision was to focus on the southern United States, not so as to be parochial or to generalize from this particularity, but to provide a limited context for careful investigation. Influenced by this decision, we chose to place an emphasis on black Americans. Second, we decided that we needed to include among those solicited for papers a broad representation of persons—men and women, Jews and Christians, Roman Catholics, liberal and evangelical Protestants, blacks and whites, clergy and laity, administrators, academics, practitioners, and bureaucrats, who either do or have lived and worked in the South. Third, we designed a working conference. Papers and critical responses were to be prepared in advance and circulated to participants chosen because of their knowledge and interest in particular issues. At the conference these seminar groups were to discuss and expand the work of those who prepared the papers and responses. After these investigative seminars, persons representing diverse interests and knowledge were to share their learning and together compile a list of implications and recommendations for actions or further investigation. A small group of one hundred participants was to be invited because they were both knowledgeable in their roles as policy-program decision makers in either the UMHE or the NICM networks. Early on we acknowledged that these two dominantly liberal mainline groups were our constituency and that while we need to hear other voices, it was for mindful decision making by these bodies that we had framed the conference. Last, we decided to publish the results of the conference and to develop a strategy for the NICM and UMHE to use this publication with their constituencies in an expanded effort at inclusive policy-program decision making. With those preliminary decisions made we framed the content of the conference, dividing it into two segments. The first segment was to explore the contexts in which our decisions are to be made. The second was to explore the future we desire, that is, to examine alternative responses to our present context.

The chapters which follow contain the papers written for the conference and we hope that they will become a resource and stimulant for mindful, responsible decision making on the future of the church's ministry in higher education. We are in special debt to the Arthur Vining Davis Foundation for making this effort possible and we trust that their confidence will prove worthy.

HOPE, HISTORY, AND HIGHER EDUCATION IN THE SOUTH

James H. Smylie

"Damn their souls. Tell them to raise tobacco." So Lord Seymour, treasurer of the English exchequer, is reputed to have exclaimed to Commissary James Blair in the early years of the seventeenth century. The latter had requested funds to establish a college in colonial Williamsburg in order to meet the spiritual and intellectual needs of American colonists.[1] That was not a very hopeful beginning for higher education in the South. Three hundred years later, at the end of the twentieth century, we have gathered at Duke University to reflect upon the Christian responsibility in higher education in the region. The South has risen again. We meet at a time when the Bible Belt, if it has not given way entirely, has been extended and transformed into the Sun Belt. A member of the Southern Baptist Convention, Jimmy Carter, a born again, Bible-believing Protestant who reads Reinhold Niebuhr, has made it to Pennsylvania Avenue, the pinnacle of power. We have suppressed, if not forgotten, *The Burden of Southern History* so eloquently described by C. Vann Woodward, one of our great southern historians on loan to Yale and to Yankeedom. We have become a dynamic industrial and increasingly urbanized section of the nation and international community. Our success has helped us overcome the lingering pain of Civil War defeat and Reconstruction desolation; our affluence has helped us overcome the shame of grinding poverty; our success and affluence have helped us suppress or overcome feelings of guilt, if we ever had those feelings, as we share the national sense of innocence and moral virtue.[2] And higher education in the South has become one of our big businesses.

The particular occasion for which we have gathered is to discuss the contemporary implications of Kenneth Underwood's volumes on *The Church, The University, and Social Policy, The Danforth Study of Campus Ministries*, published in 1969.[3] Underwood, director of this ten-year-old report, studied the way in which Christians have continually and experimentally "made known the truth about God's creation of the world and His love and compassion for it." Our best insight into this truth comes through God's revelation in Jesus Christ. Underwood maintained that this ministry belongs to the whole Christian community, to all Christians as members of the body of Christ. He focused our attention on those persons who were involved in the field of higher education. Perhaps the Danforth Study was not taken as seriously as it should have been in the first place, and what is now needed is a restudy and an implementation of its findings. Perhaps, however, new circumstances and the situation in the South demand new responses. For this present occasion, the study provides some useful categories to guide our reflections about our southern evangelical Protestant past and to help us determine how we have arrived at our present condition in higher education. Underwood affirmed that higher education ought to be thought of in terms of a theology of hope, a tension between what is and ought to be, a hope in the promised fulfillment of God's purposes in the world made known in Jesus Christ. He proceeded to analyze Christian participation in higher education in terms of the offices ascribed to Jesus Christ as king, priest, and prophet, pointing to our interrelated functions in governance, worship and preaching, pastoral care, and prophetic inquiry.[4] C. Ellis Nelson, Christian educator and now president of Louisville Theological Seminary, considered this approach one of the most useful suggestions of the Danforth report.[5] Using hope as a unifying theme, I offer some historical reflections on educational developments in the South and on how we have carried our burdens in this mission.

I

In 1660/61 the legislature of colonial Williamsburg passed the following act:

> WHEREAS the want of able and faithful ministers in this country deprives us of these great blessings and mercies that allwaies attend upon the service of God which want by reason of our great distance from our native country can not in probability be alwaies supplyed from thence, *Bee it enacted* that for the advance of learning, education of youth, supply of the ministry and promotion of piety there be land taken upon purchases for a college and free schools and that there be with as much speede as may be convenient housing erected thereon for entertainment of students and schollars.[6]

Unfortunately, the authorities moved only with all deliberate speed. It was not until 1693 that William and Mary was actually started and this institution of higher learning was the only one that could be considered as such in the South until the end of the colonial period. The purpose of higher education was stated clearly: to advance learning and promote piety, and to supply a ministry which would be instrumental for both, under an Anglican establishment. Slow to start in the seventeenth and eighteenth centuries, higher education blossomed in the South in the early part of the nineteenth century. Hope was frustrated by the South's peculiar institution of slavery and the coming of the Civil War. After the Civil War, higher education also provided hope for the brave New South, but it was a hope deferred until after the Depression of the 1930s and the passage of the Servicemen's Readjustment Act of 1944, the "GI Bill of Rights." The South began to face, with the help of Christians in higher education, the problem of racism and its oppressive legacy.

Not until after the American Revolution and the formation of the American Republic under the Constitution and Bill of Rights did higher education take shape in the South. It was in this period that the South's popular evangelical Protestant faith and life began to take shape with the growth of Southern Baptists. Samuel S. Hill has underscored the emphasis upon biblical literalism and experiential religion as the basis of theology, congregationalism in church structure, and revivalism as a dominant liturgical pattern.[7] Methodists, Presbyterians, Episcopalians, and other smaller Protestant bodies offered variation and some resistance on these themes which came to dominate the Southland. Educational institutions, colleges and state universities, mushroomed across the South during the first half of the nineteenth century to provide, to use Donald Mathews' phrase, an "enlightened and refined" as well as a religious people.[8] I mention both church and state-sponsored and supported education because Christians, clerical and lay, were not completely agreed on educational strategy, and they were involved in the development of both styles of education. Presbyterians were the first to enter the field with the formation of Hampden-Sydney in 1776. They had a deep commitment to higher education, and the personnel and resources for educational work. They were followed soon by Methodists and Baptists, more suspicious of education and considerably poorer, but nevertheless concerned about the training of youth as well as competing with Presbyterians and one another.[9] Southerners also began state systems. In Georgia in 1783, Abraham Baldwin, a displaced

Connecticut Yankee who had taken theological training at Yale, helped to draw up a charter for a university. The charter put the purpose of higher education in the new republic this way: Since the happiness of free governments, the charter read, depends upon civil order based upon "the result of the choice, and not of necessity," and the common wishes of the people become the laws of the land, their public prosperity, and even existence, very much depends upon suitably forming the minds and morals of their citizens. Piety, then choice, not necessity, the discipline of the mind, and morals became the purposes of higher education in the South.[10]

There was competition among denominations and church-related colleges, and there was rivalry for the control of public institutions during this period. Despite this competition and rivalry, there was much community involvement and pride, considerable ecumenical cooperation and commitment in the development of these institutions. The South's schools were presided over by college and university presidents and professors, most often clergy, often with national reputations. For students they stood *in loco parentis* and *in loco die*, and through the teaching of the Bible, the classics, and, increasingly, a variety of new disciplines, they attempted to fulfill the purposes of education, and promoted institutions which compared favorably with counterparts in the North and Midwest.[11] During this period, Presbyterians began professional seminary education. Baptists and Methodists were slower to enter this field, even more suspicious of hothouse-trained clergy, but they began finally to develop such institutions in the middle of the century. As late as the 1870s, however, Methodists were debating this issue. In 1872 Bishop George F. Pierce discounted learned preaching and ridiculed preacher-training by "tutors, lectures, and library." "The best preachers I ever heard," he wrote, "had never been to college at all—hardly to school." "It is my opinion," he continued, "that every dollar invested in a theological school will be a damage to Methodism."[12] Pierce did not have the last word on theological education. As the century reached middle age, higher education in the South became more defensive. It kept southerners from the corrupting influences of institutions outside the region—"Yankee selfishness and sordidness"—and promoted the defense of southern culture, civilization, and slavery from attacks of its atheistic and abolitionist detractors.[13] Higher education was engulfed in controversy and war. Education as hope was frustrated.

The Civil War and Reconstruction swallowed the South in defeat and occupation, desolation and poverty. The lost cause had been championed by religious and educational leadership in the South. Throughout the last hundred years, higher education became once more hope for the South, but it was a hope long-deferred in terms of its full benefits for the region. At the beginning of this period the Federal government entered the educational scene with the Morrill Act of 1862 The land grant college made its contribution to the South through the promotion of agricultural and technical education. Then came the modern university and graduate school with course proliferation and professional specialization, symbolized by the founding of Johns Hopkins, one of the South's great contributions to higher education.[14] The South's schools recovered slowly from war's devastation. Church-related institutions often recovered quicker than the state institutions because of freedom from occupation governments As the South began to change gradually with industrialization and urbanization, so southerners began to look for new organizational and cooperative patterns in a new quest for order in a brave New South. For example, Christians began to develop standards and directions for educational institutions in the formation of the Southerns Association of Colleges and Secondary Schools in 1895. They organized denominational agencies to standardize and to assist institutions of higher learning, such as the Education Commission of the Methodist Episcopal Church South, 1898, the Committee on the Church and Christian Education of the Presbyterian Church in the United States, 1899, and later, the Commission on Education of the Southern Baptist Convention, 1915. Although the latter denomination has remained outside the ecumenical mainstream, other denominations in the South escaped from isolation and were united in efforts of the Federal Council of Church and its Council of Church Boards of Education (1911) to share information and insight into education problems.[15]

Because of the great number of southern institutions and the scarcity of resources, colleges and universities had to make bricks without straw, as one president put it aptly, to carry ideas without means.[16] At a meeting in 1901 in Winston Salem of the Committee for Education in the South, the Reverend G.S. Dickerson, agent for the committee, described the plight of southern institutions and implored northern philanthropists to help restore them. Bemoaning poverty, he reminded the Rockefellers, the Carnegies, and the Peabodys of common bonds. "The cracker is of the same blood with the merchant prince." Therefore, the latter should give the cracker new hope and help preserve common religious beliefs and free institutions. Through Christian clerical and lay leadership, the General Education Board with its subsidiary, the Southern Education Board, was formed to hold and disperse funds of the merchant princes. This development accelerated the secularization of schools—secularization meaning here an independence from denominational control –so that with a more ecumencial orientation, institutions might qualify for foundation funds.[17] Since massive infusion of federal and state funds into higher education, beginning in the 1940s, and recent relentless inflation, more and more schools have been rethinking and redefining relations to denominations, and church-related schools have become, as the Methodists have put it, an "endangered service." Even the Southern Baptists, fiercely independent of state aid, have had to reconsider their stance, given the magnitude of the problem of keeping schools economically viable.[18]

Around the turn of the century several movements started which have had an impact upon higher education in the South. As Clarence Prouty Shedd has pointed out in a volume entitled *The Church Follows Its Students* (1938), denominations began to think of the campus as the nation's mission field. They began to take more responsibility in helping students continue the mind's adventure, especially on the campuses of non-church-related institutions of higher learning. Denominations in the South were slower to develop strategy, and the Baptist Student Union, the Wesley Foundation, and the Presbyterian Committee of Christian Education did not get started on the college campus until after World War I. The latter denominations increased the ecumenical character of student work, while the Baptists continued to carry on alone. Shedd found that successful student programs had to be oriented toward personal and social problems and responsibilities, and carried on not only *for*, but *with* and *by* students. Furthermore, while student programs in this early part of the century might be focused on the work of the local church, the tendency inherent in the ministry to higher education was toward an independence from both the local churches and the denominations in a more ecumenical direction.[19] As Merrimon Cuninggim wrote in *The College Seeks Religion* (1947), colleges and universities which had distanced themselves from denominations had begun to experiment with programs which would better care for the religious welfare of students. They provided worship in chapels, religious study courses, counseling, and student religious activities in order to provide a unifying spirit to the life of the whole campus. Cuninggim found that Duke University was pioneering in the South in this way.[20] In this connection it should be noted that public institutions supported by taxation have been developing impressive departments of religion in which religious specialists deal with subject matter now not in confessional but in generic terms—the University of Virginia, the University of Florida, and the University of North Carolina, to name just three—holding out both promise and problems for the future of evangelical Protestant life in the South.[21] Out of these movements, as Underwood has shown, have come the University Christian Movement, the National Association of College and University Chaplains, the National Ministers' Association, and the Association for the Coordination of University Religious Affairs, which have helped Christians deal with challenges of higher education in the South as well as in the nation.[22]

Hope frustrated, hope deferred, has given way in the South of the 1970s to a general confidence in the educational process. We have been questioning, as Underwood put it about education in general, some of our "misplaced hopes," and indeed, we have been directing our vision to the larger sweep of historic movement, "to the more complex configurations of God's work in the world."[23] The process has been salutary. Looking at hope in higher education from the perspective of governance, pastoral care, and prophetic inquiry, we see a slightly different past.

II

From Underwood's perspective we have already been describing how a great many Christians exercised their kingly, or governing functions in higher education in the nineteenth and twentieth centuries. They were engaged in organizing, locating, and financing the work of higher education, governance which the Danforth Study found Christians less willing and able to do as effectively as they have in the past. It is in governance that the "nitty-gritty" problems of faith, moral concern, and organization come together. In his report Underwood also suggested that Christian responsibility in higher education could not be satisfied anymore with mere social service, wherein Christians are motivated and trained to do charitable deeds for the underprivileged. Rather, they must be challenged to change social policy, to see how attitudes and activities affect the powerless, and to explore ways of opening the society so that the fruits thereof may be available to all.[24] In our past, Christians attempted to provide institutions of higher learning in the South for women and blacks.

They were involved in the "nitty-gritty" of governance, and they were attempting to offer a life of choice and not mere necessity to the powerless in the South, thus fulfilling the Christly function of governance in the field of education. A review of these particular pasts—of women's education and black education in the South—suggests how higher education offered hope, a hope qualified and shaped by prevalent attitudes in the region about women and blacks. Pressures from the outsider, by other Christians, helped us in the South to fulfill our responsibilities.

South Carolinian Sarah Moore Grimke, exile to the North, complained in the *Liberator* about the attitude of men toward women. They would limit a woman's library to the Bible and the cookbook. The fact that Grimke published this sentiment in the northern *Liberator* indicates why she, an abolitionist, was *persona non grata* in the South.[25] As a matter of fact, southerners must be given credit for establishing the first institutions of higher education for women with the Georgia Female College of 1836, a year before Sarah expressed her ideas about the intelligence of women. Continuing under Methodist auspices, this was the first school to offer the same degree offered by men's colleges. According to Woody's *A History of Women's Education in the United States*, the majority of women's institutions were in the South. Most of them were denominationally related, and they had more women involved in the instructional process in the latter part of the nineteenth century than schools elsewhere in the nation. Only a few of these schools ever became first-rate women's colleges, and most of them were poorer after the Civil War in comparision to other colleges. Positively speaking, this higher education offered women a life of some choice rather than simple necessity in the South. While they were dedicated to training women in piety, gentility, and grace, they also provided classical education, mental discipline, and domestic education, a developing science at the end of the nineteenth century.[26] Women were shaped by attitudes toward them in the nation and in the South where the cult of the white women allowed them to assume a special place in a white man's world. W.J. Cash called it "gyneolatry," a peculiar aspect of the mind of the region. Because of their special spiritual nature, women were fit to train the minds and morals of the youth. Being denied access to a broader range of the professions on the basis of religious attitudes, many of them entered the field of education, thus to provide redemption not only in the home but also in the schoolroom. It has been argued that women received a reward. For accepting their place in society they were granted the role of covert social control.[27] But it was a place and a role defined by the Protestant evangelicalism of the period in a white, male-dominated society. While higher education offered women hope, it was a qualified hope which is only now beginning to open wider for women in the South.

Cash, in *The Mind of the South*, gave us another image of women, of the "Yankee schoolma'am" flooding the South to offer hope through education to blacks. He maintained that these women, who tried to offer the black a life of choice, not simply necessity, contributed to southern bitterness after 1865.[28] Little higher education was available to blacks, North or South, until just before and then after the Civil War. The southerner was not prepared immediately, psychologically or financially, to offer any education for the training of the mind and morals of ex-slaves. So the victor began to pour "northern wine," so George Washington Cable put it somewhere, into "southern bottles." The major thrust for black higher education in the South came from the "Bureau for the Relief of Freedmen and Refugees" and the agencies of denominations in the North ecclesiastical-educational carpetbaggers, the American Missionary Association of the Congregationalists, the Methodist Freedmen's Aid Society, the American Baptist Home Mission Society, the Presbyterian Board of Missions for Freedmen, the American Church Institute of the Protestant Episcopal Church, and then the black denominations themselves, the African Methodist Episcopal Church, the African Methodist Episcopal Church Zion, and the Colored Methodist Church, working hand in hand with the Federal government.[29] The Second Morrill Act of 1890 opened the possibility of land grant colleges for blacks, but as in the case of other institutions, they were separate, poorer, and unequal institutions. Black higher education was dominated by whites, with the exception of black denominational schools and some experiments with black control, as in the case of the Biddle Institute in 1891. It existed to train preachers and teachers and to offer what other professional and technical training blacks received in the South, where a vast majority of blacks lived. The proliferation of institutions of higher education aggravated their poverty. They were dependent upon denominational agencies and the largess of philanthropists, perpetuating to this day the legacy of racism in higher education. Black governance of colleges and universities, according to a report in the 1950s, was often afraid and domineering as a result of these conditions.[30] In 1944 blacks began to cooperate through the

United Negro College Fund to upgrade black institutions of higher education. Be this as it may, the black leadership in the South and in the nation had been largely trained in these schools. Since then black schools have made remarkable strides, but they are still hampered by insufficient funding and must take students who are often poorly prepared for college work.[31]

Recent moves toward co-education and integrated education, along with the high rate of inflation, have raised questions about the future of institutions, especially denominationally-related schools engaged in the training of women and blacks. Governance of institutions located in a region which treats women and blacks paternalistically and exploits them, influences and limits the hopes of the students who attend schools of higher learning for women and blacks. Satisfactory education and opportunities for women and blacks depends, in the larger society as well as in the South, upon continued change of sexist and racist attitudes. Unfortunately, women and blacks are rightly suspicious of evangelical Protestantism in the Bible Belt for providing and perpetuating the assumptions for the attitudes and actions of southerners toward these groups. Reflection upon governance in women's and black institutions suggests paternalistic and exploitive characteristics in all higher education, a point brought out in student unrest in recent years. There has been among students less resentment toward the system, according to Lewis S. Feuer, than in other cultures, a "generational equilibrium," since no generation has felt strongly enough that it has had to bear an undue portion of society's burdens or been deprived of a proper place in society.[32] This is true in the South of white males, but not of blacks nor necessarily of women who have felt a resentment about a repressive southern ethos. The equilibrium raises questions about the education of southern white males who have, by and large, fit into and perpetuated the ethos without challenging it. James McBride Dabbs, educator and churchman, wrote in connection with this problem in a moving statement about the impact which Jesus Christ might have on this matter in the South:

> The man who was once servant reveals through his suffering to the man who was once master the meaning of suffering, and in this common realization paternalism breaks down and a democracy richer than we have yet known may arise.[33]

Dabbs, of all persons, had a right to speak for the South, but his simple expression of piety was a hope yet to be realized.

III

Dabbs' confession recalls the importance of piety as well as the discipline of the mind and morals in higher education. William Whiteman, president of Wofford College, said in 1851: "Education . . . makes men *polished and powerful*, but Christian education alone makes them good."[34] This affirmation about a distinctively Christian aspect of higher education points to our priestly function in this area of Christian endeavor. The Danforth Study argued that this function, usually fulfilled through worship, preaching, and pastoral care, now had to be exercised in situations free from the "control of all orthodoxies," without recourse to old and cheap forms, words, and exhortations, and with reliance upon the laity, more and more, to evolve new approaches to our responsibilities. The study also suggested that Christians involved in higher education have rightly insisted that "proclamation and celebration of the ultimate commitment of the self must not be lost amid emphasis on adaptation to a changing environment."[35] But the question we face involves the definition of what is to be proclaimed and celebrated, how the Christian hope is to be distinguished from "misplaced hopes," and how Christians should represent this hope among those in higher education. In connection with both Christian substance and Christian commitment, there has been a gap between town and gown, a growing gap between those leaders working in the field of higher education and in the churches.[36] Southern exposure may be instructive here since there has been a continuous struggle to define and defend orthodoxy in Christian substance and stress on an old-time religious experience in our past.

Southern institutions of higher education have been battlegrounds on which we have struggled over Christian substance and what southerners have believed to be essential to the orthodox faith of the Christian people. Thomas Jefferson urged young Peter Carr in 1787 to "Fix reason firmly in her seat, and call to her tribunal every fact, every opinion" with regard to religion.[37] For the most part southerners have thought of higher education as a matter of *fides quaerens intellectum*, of faith seeking understanding, rather than of the supremacy of Jeffersonian reason in matters of Christian faith and life. This has not meant, despite caricatures of our past, either an antiintellectualism or an antihistorical bias in matters of Christian substance. We have fought over Deism. We have fought over Socinianism. We have fought over Darwinism. We have fought over Humanism. We have fought over the character of biblical authority. The way in which we fought over the control of church- and state-supported institutions may have often been disconcerting and mean. The conflicts have not been merely sectarian squabbles. We may have vulgarized these struggles in harassing professors from Thomas Cooper to Crawford Howell Toy. But southerners from Jefferson to H.L. Mencken have tended to trivialize them.[38] The struggles have had to do with the place of the Bible in the Christian community, the character and acts of God and Jesus Christ, the nature and destiny of man. Ironically, southerners, largely hostile to and ignorant of Orthodoxy and Roman Catholicism and the traditions represented by both, have usually championed the most ancient of Christian traditions of early councils, whether they realized it or not. Consider *boobus Americanus*, William Jennings Bryan. He was a Floridian in his later years, a man who quoted Jefferson almost as often as he quoted Jesus in his lifetime, Sprunt Lecturer at Union Theological Seminary in Virginia in 1922. He had some serious problems on his mind when he published *In His Image* on that lectureship. "Darwin's doctrine leads logically to war and to the worship of Nietzsche's 'Superman'. . . ." he warned his Richmond audience. This is an idea he may not have been able to discipline, but it is one which deserves consideration. He did not want Darwin to have the last word about Christian hope.[39] These struggles over Christian substance have been interpreted, and rightly so, as aspects of freedom of investigation and of instruction. They also have had to do with whether people, who believe institutions of higher learning are teaching those things inimical to their Christian identity and community, should be asked or coerced to support those institutions by contributions and taxation. Fortunately, we have been moving in the direction of a larger degree of liberty and a realization of one of our better insights, namely, that coercion in matters of religion is contrary to the best interests of Christian faith as well as freedom. In a new situation in which institutions of higher education cannot be controlled by Christian orthodoxy, how is it that members of the Christian community will define and, indeed, defend the faith, and engage in the work of "traditioning," to use Albert Outler's insight, of handing over Christian substance and hope from one generation to another?

One southern way of "traditioning" has been through awakenings. Revivals characterized Hampden-Sydney life as early as the 1790s, and revivals still take place in some southern Baptist institutions to this day. The emergence of a "new religious consciousness" may give us some fresh insight into this southern tradition in religion. Conversion and commitment have been considered among us as a rite of passage from adolescence to adulthood, to responsible life within the Christian community. The "religious affections" were another battlefield in the South—Jonathan Edwards was read widely—and conversion often came through exhortation in college and university communities. A Presbyterian clergy, W.S. White, conducted meetings in Lexington, Virginia in the latter part of the 1840s and early 1850s, and exhorted college and military institute students. "Last Sabbath was a day never to be forgotten by our people," he recorded. "Fifty-five young disciples rising in the midst of an immense congregation and singing as they arose and stood—'Jesus, I my cross have taken, All to leave and follow thee; Naked, poor, despised, forsaken, Thou from hence my all shalt be.' "[40] Not all experience came through preaching. A student at Wake Forest left his judgment about the impact of a devout president and professor on student life:

> Contact with him in daily life not only made me desire to be a better man, but it made me feel I was a better man. . . . The feeling gradually grew in my heart that I wanted to serve God because it was right, and that I must leave my old life because it was wrong. The world lost its attraction for me.[41]

Students also had an impact on one another. Here it is instructive to recall the purposes of the World Student Christian Federation, headed for a decade by Virginian, Francis Pickens Miller. The WSCF intended: "To lead students to become disciples of Jesus Christ as only Savior and as God; To deepen the spiritual life of students; To enlist students in the work of extending the Kingdom of Christ throughout the whole world."[42] Now that kind of language may have passed from the vocabulary of some of us involved in higher education, although the Southern Baptists still expect their colleges and universities to take part in converting and motivating their students to enter special Christian service of some kind, especially on the mission field. Bishop Warren A. Candler, president of Emory College, insisted that revivals were necessary for the church and the nation in *Great Revivals and the Great Republic* (1904).[43] In the same period in which Candler made his point, Billy Sunday was giving revivalism a bad name in academia as he burned over the South in the 1930s. He did not help either by becoming a trustee of Bob Jones or by maintaining that all scientists could go to hell as far as he was concerned.[44] Routinization of the Christian experience, old and cheap forms, words, and works, made talk of conversion and commitment somewhat taboo among some of us. However, we have witnessed in recent years some disarray in our own student work and the development of Campus Crusade, Intervarsity Association of Christian Athletes, and other newly formed charismatic groups to influence our students strongly. Furthermore, whereas over a century ago parents hoped their children would be converted and strengthened in their convictions at colleges, students, reacting perhaps to their conservative southern home and church environments, may now come to announce they are into Zen, Buddhism, Transcendental Meditation, or some occult movement. The "new religious consciousness" allows us fresh perspectives on the old-time religion and challenges us anew to explore ways by which the crisis experiences of students may be placed in a more responsible Christian context.[45]

Given rapidly changing conditions in higher education, there is evidence that denominational and ecumenical agencies are not altogether sure about their relations to higher education. Those in the field will have to help the church rethink this relationship in our time.

Rethinking is already proceeding. In connection with the priestly task and Christian substance and commitment, those in higher education will have to serve as memory to help the church recall its traditions, as mind to help the church think critically about the faith, and as heart to help the church sort out its affections. In order to do this, the laity in education will have to become more mature Christians, just as clergy and members of the churches are going to have to understand better the importance of higher education and its problems. Another crucial problem may point to conflict in the future. The Danforth Study warned against the "rancid smell of ecclesiastical imperialism" which has marred relations in the past. Fights in recent years among Southern Baptists over the authority of the Bible in their seminaries illustrate the point. But the study also warned against pretensions of the college and university community which offers itself as a surrogate for the church, as though the institution of higher education were a community with its own "*sui generis* religious life" and offered the way to salvation.[46] This is particularly true in the South where academic reaction to southern religion may be particularly strong. A year after the publication of the Danforth Study, the university was called the new church, a new establishment, with the responsibility to keep the conscience of the people.[47] Christians in higher education have a special responsibility to challenge the rationalistic hubris often characteristic of the academic community, just as they have the responsibility to help the church continue the mind's adventure.

IV

When the Danforth Study spoke of the Christian responsibility for prophetic inquiry, one clear implication was this: Christians had an obligation to employ the use of reason in helping to clarify the nature of Christian substance and Christian commitment and community. The study pointed to prophetic inquiry as a corrective of our "misplaced hopes" and in opening vision to the "more complex configurations of God's work in the world."[48] But Christians should help explore the "self-deceptions and cultural illusions" by which we hide from ourselves what we do to others in our attitudes and actions. With prophetic inquiry we must help pierce the "polytheistic and henotheistic structures of faith with the Gospel of Jesus Christ as Lord."[49] Nowhere has this kind of prophetic inquiry been more needed than in the South which has tended to identify the southern way, with its evangelical Protestant zeal, with God's way, from earliest defenses of the Cotton Kingdom to the brave New South of our own time. John Machlachlan satirized the way in which the solid South with its great Democratic party was sanctioned by the church: "If the party is God-given, and politics is the business of the people, and if our kind of politics is Anglo-Saxon, why, then, why hasn't the church absolutely got to protect its own from infidels, rascals, and nigger-lovers."[50] Christians involved in higher education have sometimes attempted to shake up our comfort in our southern zion. In recent years, as a matter of fact, southern scholars have been bringing our evangelical Protestant ethos under prophetic inquiry. Samuel S. Hill, Jr., Donald Mathews, Rufus B. Spain, Kenneth K. Bailey, to name just a few, have been trying to penetrate our legends without destroying our ideals, dispelling the illusions of our pretended virtues without denying our genuine ones, to adapt the words of C. Vann Woodward.[51] But the role of Christians in higher education has not always been as reassuring, and we have not always promoted a spirit of self-criticism and self-correction.

Christians have, more often than not, acquiesced in the southern status quo, rather than offered hope of larger justice in the region and the nation and throughout the globe. One of the most discouraging aspects of our southern past is that we have joined the defense of the South and its institutions without questioning them. Take, for example, the institutions of slavery and racism before and since the Civil War. H. Shelton Smith has documented in a volume of prophetic inquiry the *In His Image, But . . .* of our southern Christian leadership, much of it involved in higher education.[52] Leaders in the church and in academic communities, often one and the same, gave the intellectual rationale for slavery and then for a racially segregated society—the higher type of civilization. After the Civil War one of the South's leading minds, if not loving spirits, Robert Lewis Dabney of Union Theological Seminary and Hampden-Sydney, kept defending the antebellum South and its institutions. He exclaimed, moreover, about the North: "I do not forgive. I try not to forgive. What! Forgive those people who have invaded our country, burned our cities, destroyed our homes, slain our young men, and spread desolation and ruin over the land! No, I do not forgive them."[53] This spirit did not speed the society's recovery. Even northern philanthropists who supported the Southern Education Board acquiesced in southern prejudice and "Jim Crow" restrictions. Presumably this was a tactic in order to further the education and, therefore, stem the bigotry of whites against blacks. The dubious tactic was carried out at the expense of black education. There were protests, but they were few and far between, and while some professors spoke their minds, they did not do so without harassment. Church-related institutions such as Wake Forest, Davidson, Duke, Southern Methodist, Baylor, just to mention a few, did not open their undergraduate programs to black applicants until the early 1960s.[54] Even then some boards were dragging their feet by reassuring constituents of contained segregated education for their young people. The folkways of the South often found scientific support as well as religious sanction. When the South began to industrialize and urbanize, the exhilaration of growing success and affluence also blinded perspectives. Southern institutions of higher learning became dependent upon philanthropists making it big in the great southern barbecue of natural and human resources. When a member of the board of trustees of Trinity College, soon to become Duke University, criticized preacher-president John C. Kilgo for an "affluence of sycophancy," and a "deification of wealth," the trustee was forced to resign. As the South has prospered, churches and schools have grown more and more dependent for their own health and welfare on the new wealth of the region, and less and less able to offer a critical perspective on the directions which this growth is taking in the South.[55] Since World War II we have experienced the rise of the military-industrial-labor-academic and, we should add, ecclesiastical complex in the South, as well as throughout the nation. This has complicated our loyalties in higher education. Alfred O. Hero, Jr., has found that southerners, as a whole, have shifted from their long-standing internationalist positions toward neo-isolationist attitudes with the exception of our support of military alliances and defense since the 1950s and 1960s. If Hero's observations are correct, the shift may make a difference in the fulfillment of our Christian responsibilities in a global society.[56]

This past does not mean that Christians in higher education have not provided prophetic inquiry which has helped southerners gain a fresh perspective upon our situation in the South and in the world. It has been a difficult thing to do, as we are shaped by the strong pressures of the culture in which we live. Sometimes insight came from the outside, for example, through the Young Men's and Young Women's Christian Association, and from the World Student Christian Federation which we have already mentioned. In 1867 and 1868, students at Washington College (later Washington and Lee) in Virginia and the University of Mississippi formed the earliest associations in the South. The Ys helped students, through the inter-collegiate departments, explore the plight of blacks and workers in the South and to explore ways to apply Christianity to the changing circumstances of the South.[57] While the challenge of the WSCF may appear somewhat imperialistic to us now, the vision presented of a Christianized, international order and the challenge of Christian service overseas was perhaps the only vision many southern students had of a responsible world society. Reinhold Niebuhr brought a challenge from the outside to the Southern Conference on Education which met in 1930 at the University of North Carolina at Chapel Hill. In the midst of the Depression he concluded his sermon with a challenge to higher education:

> Whether a modern society can gradually eliminate its injustices and grow steadily toward a sane ethical goal, or whether it can save itself from its limitations only by violent convulsions, is a question which can be answered only by the educational forces of modern society.[58]

The massive infusion of federal and state funds in the name of national defense and national security into higher education may threaten the independence of such institutions even more than have the interests of church and business in the past. As a recent Methodist suggests, church-related higher education is threatened with financial crisis.[59] As a matter of fact, all institutions of higher learning are threatened, and they are growing more and more dependent upon the federal and state governments for survival as well as continuing health. The larger issue which we all face is freedom in education and in assuring that educational institutions have sufficient freedom for challenging the presumptions and pretensions of all institutions, including those government bodies on which we are growing more and more dependent. Christians have probably received more assistance from academic institutions in the defense of religious liberty than they have given to the defense of academic freedom. Christians involved in higher education may have to give more attention to the protection of prophetic inquiry under the Constitution and Bill of Rights than they have in the past.

V

"Damn their souls. Tell them to raise tobacco." So said Lord Seymour to Commissary Blair in the seventeenth century. Now in the twentieth century, as the Bible Belt is being extended and transformed into the Sun Belt, we can hear contemporary Lord Seymours: "Damn your Duke conference. Teach them business—bank business, agri-business, petro-business, sports business, tourist business. And while you're at it, train some of them for the American military business." Those who published *I'll Take My Stand* saw what was coming. John Gould Fletcher, in his essay about "Education, Past and Present," wrote that the goal of education, even in 1930, was "industry rather than harmonious living, and self-aggrandizement rather than peace with God." "That is the indictment against it," he maintained, "and that is what we of the South now have to face."[60] The trouble is that those who took a stand seemed to do so with a nostalgia for a South that probably never was, and certainly could not and should not be restored. Christians in the South face new responsibilities, including those of success, affluence, and innocence, which may be as difficult, from a Christian perspective, as were failure, poverty, and guilt, now that our responsibilities are worldwide. Education, furthermore, seems to be the one continuing great hope of vast numbers of southerners of all ages.

In these reflections on our southern past, one thing seems to have remained constant. Many faithful Christians have been concerned about higher education, and they have given their lives under various circumstances in the the service of Jesus Christ in this field of endeavor to train the minds and morals of southern youth. They have thus made a large contribution to the life of the South and of the nation. In our own time we come at this problem as members of the Christian community, as Christians seeking means to assist other Christians in the fulfillment of calling. We should attempt to build up the body of Christ in such a way as to help all those engaged in higher education under new circumstances—trustees, administrators, professors, pastors, campus chaplains, and others—experiment creatively and constructively with new ways of carrying on their kingly, priestly, and prophetic functions. We can and should do this in more and more of an ecumenical context. The society at large and the academic community as such have more of an interest in our common Christian confessions and commitments than those which separate us. We face some old problems under new circumstances. We should govern in ways which will not be paternalistic or exploitative but which will be a model for the humane society we wish to promote through education. We should carry our priestly functions, faithful to Christian substance and calling others to such faithfulness, while at the same time supporting the rational reflection on all matters of Christian faith and life. We should fulfill our prophetic function, questioning the pretensions of all ideas and institutions, even those we profess, and defend the freedom of all to do so, even if through that freedom we ourselves may be challenged in the process. Throughout these reflections I have mentioned seminaries. It is not the purpose of this consultation to deal specifically with seminaries. It should be noted, however, that the Danforth Study on which this conference is based treated seminary education as a part of higher education and took it with utmost seriousness. It is those seminaries of the denominations which will train the professionals, the men and women who will help to shape the religious mind of the South. They will serve as members of denominational and ecumenical boards which deal with the church's responsibility in higher education. Furthermore, they will the train the professionals who will serve out their ministries in fields related to higher education. In the South we have developed several of the nation's first-rate theological institutions. It is important that we develop strategy to help these schools so that their graduates and members of the churches may be sensitive to and sensible about the problems of higher education in the society.[61]

Ralph McGill, one of the South's brave spokesmen, wrote eloquently in the prize-winning volume, ***The South and the Southerner*** (1946), about how the South sacrificed its children to its peculiar problems. In the 1960s southern governors attending a meeting of the Southern Regional Education Board concluded that higher education of superior quality would be the "one catalyst" which could transform "potentials, material and cultural, into actualities" in the South. In reporting on that meeting McGill wrote that the meeting might precipitate a "decision to make education equally and adequately serve all the children and the young men and women of the South." In 1964 McGill concluded: "One held to hope."[62] In 1977 we still hold to hope. To make education serve all southerners equally and adequately would move us toward a more just and humane society and nation and would thereby help us bear witness to our ultimate hope in Jesus Christ and the presence and coming of God's kingdom. Christians have an opportunity of being yeast in the rapidly developing Southland and its institutions of higher education.

Notes

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A RESPONSE

Samuel S. Hill, Jr.

Like Jim Smylie, I want to illuminate and defend (non-defensively) the southern Christian record in higher education. That patterns, shapes, and accomplishments have been different in the South from those prevailing in the other American regions is perfectly clear. Also, the South has had its own timetable, its periods of achievement, trial, growth, struggle, and the like, not being synchronic with comparable developments elsewhere. It is also true that the South has not led the way for our civilization in building and maintaining first-rate institutions of higher learning.

But neither has the southern Christian community been indifferent, cowardly, or miserly toward this concern. From Anglicanism's foundation of the College of William and Mary in 1693, to the Presbyterian establishment of Hampden-Sydney in 1776, to the Disciples' bringing Transylvania into being in 1796, to the Baptists' opening Furman in 1826, to the Methodists' building Randolph-Macon in 1830, to the Lutheran formation of Newberry in 1856, southern Christians have demonstrated vision and commitment in relation to the life of the mind. (Christian higher education for blacks is a special case and will be taken up later.) You may fault some of the denominations for trying to support too many colleges or for lack of foresight in planning or tolerating achievements of low quality, but the facts bear out the depth of their convictions. Higher education has been important to them. Poor people, poor congregations, and poor denominations have forked over a lot of money to train young people and provide centers of cultural advancement.

The South's reputation for being anti-intellectual is mostly, though not totally, undeserved. It does need to be explained and interpreted, however. Southern Protestantism's fame as benighted, merely spiritualistic, and ultra-traditionalist is not confirmed by the factual data. At the same time, as we are about to see, this history is dotted with problems, deficiencies, and hypocrisies.

I see six different forms which Christian higher education has taken in the South. All of these survive in strength today: (1) the Presbyterian-Episcopal-Lutheran pattern which we may call "classical Protestantism," with the Disciples of Christ thrown in; (2) the Methodist form; (3) the southern-style Evangelical form, with the Baptists the epitome, and the Churches of Christ more at home here than elsewhere; (4) the sectarian form, inclusive of Nazarene, Holiness, Free Will Baptist, and Churches of God groups; (5) the Fundamentalist form, with Bob Jones University as the example *par excellence*; (6) black colleges and universities, sponsored by a variety of denominations.

The "classical Protestant" denominations have been very serious about, and quite effective at, higher education. That is to be expected in view of the very nature of Presbyterianism and Lutheranism. After all, Calvin and Luther were scholastics (of sorts), rationalists (of sorts), and indefatigable exemplars of the life of the mind. Their aversion to reason as the means by which Truth is known in no way qualified their commitment to the sacred uses to which the mind could and should be put, or to the fact of the mind as a gift in creation. In Europe, the American North and the American South, their spiritual descendants have maintained the tradition of free critical inquiry. Among southern Protestants, the Presbyterians have done the best job, when "best" refers to excellence of quality in the practice of free critical inquiry. Davidson College, Centre, College, Eckerd College, and Austin College, for example, enjoy reputations as outstanding liberal arts colleges. The Lutheran spirit is comparable; less is known about these schools because there are relatively few Lutherans and Lutheran-sponsored institutions in the South. Falling within the same broad category are United Church of Christ (Congregational and Evangelical and Reformed) and Disciples of Christ institutions. Episcopalianism's only church-sponsored college is located in the South. (It is worth noting that the Episcopal Church nationally has invested a great deal in sponsoring preparatory schools; but it never has devoted much of its resources to supporting colleges of its own.) All of these are largely indistinguishable from church colleges sponsored by the same and other similar denominations in the rest of the country. And they all stand within the central traditions of higher education.

Well, not quite all, or not all always under all conditions. The strong objective-orientation of Presbyterianism, especially, has given rise to the recent formation of one scholastic college and seminary, and to sporadic heresy trials in older institutions. The mentality has never been anti-intellectual or obscurantist, however; rather, theological absolutism has manifested itself from time to time. Furthmore, the heresy-trial mentality, under southern conditions, would seem to be related to a proprietary attitude on the part of the church toward a college. The nature of southern society, with its rather intimate networks of friendship and strong sense of group identity, has often produced the sentiment, "That's our college and we intend to see that it stays on the right track." Comparable attitudes by denominations toward their colleges outside the South have become increasingly less common.

The United Methodist Church has a noteworthy record in supporting higher education. Together with the Baptists, it has been the statistical leader in founding educational institutions. As far as range is concerned, junior colleges, four-year colleges, and major universities all exist within its portfolio. One has to say that it has manifested a singular dedication to higher education. Schools belonging to this family regularly, virtually without exception, stand in the central tradition of free inquiry. Anti-intellectualism has simply not been a force in Methodist life, owing in part, no doubt, to the traditional linking of intelligence and vital piety which originated with Wesley himself.

The Methodist "problem" has come from the other side. The Christian identity of such institutuions has often been tenuous, especially with the universities. This tradition has experienced difficulty in setting directions and limits, a fact which seems to have roots in Methodism's subjective orientation. In the South, as elsewhere in the nation, Methodist-begun institutions have often "made the big-time," largely losing their original identity in the process. One thinks of Vanderbilt, Duke, and Emory in the region, and beyond it, of Northwestern, Southern California, and Boston University, among others.

Perhaps this Methodist form best illustrates the tensions involved in the dialectic between academic excellence and Christian identity. What is clear is that the latter has not been allowed to subvert the former.

The nature of the Evangelical, southern-style role in higher education is probably the most distinctively southern form, something not found outside this cultural region. Not intentionally or frequently anti-intellectual, it is also best described as propietist. If the Methodist pattern is a dialectic with the tensions few because of a primary concern with educational excellence (risks and all), the Baptist form is a juxtaposition of two concerns, with the religious concern outstripping, without undermining, the educational. This is consistent with a general characteristic of Southern Baptist thinking, which proceeds hierarchically rather than integrating components in networks. There is considerable dedication to free inquiry in all areas save, only sometimes, the study of religion. The taking of risks, the spirit of pursuing the truth with venturous abandon, is not prominent here; but neither is anti-intellectualism or, we may add, intellectualism. Colleges are supported in order to train ministers and lay Christians; subtlety and indirection give way before known, deliberate spiritual goals. To repeat: dialectics does not prevail here; rather, an architectonic juxtaposition does.

Perhaps the Churches of Christ institutions also deserve classification here. The differences between the Baptists and Churches of Christ are rooted in the *relative* ecumenicity of the first and the ecclesiological exclusivism of the second. The shape they take is of a more existential view of truth (and the Truth) in the case of the Baptists, and a tightly propositional view among the southern Campbellites. Both produce respectable colleges and treasure the merits of education.

The sectarian form includes colleges—there are no universities—sponsored and controlled by the Protestant sects. Such peoples as the Churches of God, Assemblies of God, Holiness, and Nazarenes often prefer the Bible college or other unaccredited type of post-secondary education institution. But they do found liberal arts colleges, whether two-year or four, which qualify for that description and are accredited. While the degree of literateness among such groups may be quite low, they nevertheless possess a vision for training their own, particularly with a view to preparing them for ministry whether as lay or ordained Christians. They do not aim at "making a contribution to the civilization" really, and their fruits are consistent with their aims. That is to say, churches serve the needs of the gathered congregation; the colleges of those churches serve the members of those churches. This policy is in keeping with the sectarian spirit.

Implicit in the description just given is the kind of response such colleges make to the intellectualism/anti-intellectualism question. They are largely isolated from other currents of thought (and also of spirituality). This is by their own choice and conviction. But their faculty members often hold advanced graduate degrees, many of which were granted by major, mainline universities. Moreover, many of these professionals attend learned

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society meetings and even give papers at them. Religion teachers by definition belong to the sponsoring tradition and teach its doctrines; but more than a few of them too have received their training outside the tradition.

Here, then, we are dealing with a stance best described as isolationist. Yet it aspires to some transcendence of ethnocentrism. Anti-intellectual it is in certain ways. More definitively stated, this form limits its goals to the cultivation of its own clientele. When the canons of free critical inquiry run counter to the group's ideological and moral positions, so much for those canons.

The fundamentalist form of higher education is alien to popular southern culture (contrary to the assumptions of many). This fact is borne out by the strange role played by Bob Jones University, the premier example of such institutions in the region, in its Greenville, South Carolina orbit. Area residents know that it, and the churches served by its graduates, are there; its influence is highly visible. But they are puzzled by it, reacting more negatively than positively. Nearby church-supported colleges are much more in line with their accustomed and affirmed values. But Bob Jones and a scattered few similar institutions are alive in the South and make some impact on its people and culture.

Intelligence and excellence are appreciated and cultivated. The life of the mind is vigorous on such campuses. Moreover, at BJU most notably, the fine arts are richly supported and truly flourish (especially drama and music). But an absolutist perspective dominates everything. Here is an instance of true anti-intellectualism practiced, ironically, by very intelligent people using their brains with utmost dedication. The study of the Bible—there is no study of "religion"—is controlled by the party-line hermeneutic. In this type of institution, the study of everything else as well is controlled by the ideological commitments of formal, tightly enforced school policy. If you want to see anti-intellectualism at work in an educational setting in the South, look to institutions like these, not to the colleges sponsored by the major denominations, including those often referred to (imprecisely) as "fundamentalist."

The black Protestant scene in southern higher education is distinctive. It is also more varied than this brief description will demonstrate. Its distinctiveness is congruent with the culture which perpetuates it and is served by it. An overwhelming percentage of the students, and now an increasing and large proportion of faculty and administration at Spelman, Stillman, Bennett, and Bethune-Cookman, to name just a few, are black. These colleges reflect the educational levels and personal orientations of their constituency, needless to say. They may appear to be more nearly delineated by black than by Christian features, to the cultural outsider, but that is because of the unique correlation between ethnicity and religion operant in the southern black community.

Several of these colleges have attained academic excellence. Some lack quality, but no traces of anti-intellectualism stand out. Perhaps it can be said of these, as of many in the white people's tradition, that they are more accurately referred to as "private, liberal arts" than as "Christian" colleges.

Most of the black Protestant institutions were founded by charitable northern Christians within a generation following the Civil War. They have continued to rely on financial resources from outside the region. The service they render, however, is principally to blacks in the region, and makes at least as much impact on Negro (and general) civilization as directly on the churches.

With this brief listing and characterization behind us, I should acknowledge that two aspects of Christian higher education in the South have simply been omitted: Roman Catholicism's commitment, through such institutions as Spring Hill, Bellarmine, Belmont Abbey, and Biscayne; and the ministries carried on by many of the churches to students and others on campuses, both public and private, other than their own. Any comprehensive look at the Christian higher education picture would take note of these, as indeed the Smylie paper has done.

Christian higher education is a big business and an important concern in the South. This has been true since the early days of the Republic, with some roots tracing back even earlier. But the full impact is seen better when one realizes that most of the tax-supported institutions were crypto-church colleges until just before or after 1900. In many instances, chapel services (Protestant) were provided, or even required; generally, one can say that the truth of the Christian religion was presupposed and the practice of it both encouraged and expected. Only within the past decade or two has ignorance of the Christian religion become a rather common occurrence among the educated.

We should observe, in conclusion, that knowing something about southern history and culture is requisite to understanding the excellence or lack of excellence which characterizes Christian colleges in the region. While either excellence or its absence is recognizable by general western educational standards, each has its particular rootage in and relation to the peculiarities of southern culture. Stated another way, and more theologically, the South has its own version(s) of the traditional revelation/reason issue. Even so, after offering many explanations and qualifications, we are bound to assert that the churches of the South have cared a great deal about the education of the region's citizens and have gone to impressive lengths to provide that opportunity.

CURRENT STRATEGIES: AN EXPLORATION AND EVALUATION

Robert L. Wilson

The mainline Protestant denominations throughout their history have been deeply involved in ministry both by the founding and support of schools and colleges and by providing pastoral services to students enrolled in church and non-church educational institutions. This paper will discuss briefly some of the current denominational strategies for these ministries and consider the forces which seem to be shaping these strategies. Much of the illustrative material will be drawn from the United Methodist Church because this data was readily available to the author and because my findings indicate that other denominations are subject to the same forces.

Admittedly, this is a complex subject. A short paper can do little more than offer a brief summary of the current scene and express the hope that research will be undertaken that will produce a more comprehensive picture of the church's ministry in higher education.

The Church-Related Educational Institutions

The American educational landscape is populated with schools and colleges which were started by the various denominations. The United Methodist Church and the component churches which now make up that denomination, in the period from 1784 through 1976, established 839 educational institutions of which 560 were colleges and universities.

Denominations established schools for three reasons. First, there was the need to train clergy. Second, church leaders believed that education could be supportive of Christianity. The third reason was related to the missionary movement; Home Mission boards established schools for disadvantaged persons, particularly blacks but also Indians, Spanish-speaking persons, and residents of Appalachia.

Today there are four types of existing educational institutions which are or have been related to the church. These include:

(1) *The church-related educational institution*. The majority of the schools are in this category. The actual ties ranges from those where the church relationship is minimal (such as the requirement that a proportion of the members of the board of trustees be members of the parent denomination), to a college actually being owned and controlled by a denomination. The long-term trend has been for the denominations to provide a decreasing amount of the school's income and to exercise less and less control.

(2) *The mission school.* A concern of Protestant mission boards was the education of members of ethnic minorities and other disadvantaged persons. The result was the establishment of schools, colleges, and even professional schools for blacks, and secondary schools and colleges for Indians, Spanish-speaking persons, and residents of Appalachia. During the period of *de jure* segregation in the South, these schools trained a large proportion of the black graduates. The institutions have been and continue to be subsidized by their parent denominations. The increased concern for providing more and better opportunities for blacks in recent years has resulted in an even higher proportion of the budget of some of these schools being provided by the parent denomination, a reversal of the general trend in the support of church educational institutions.

(3) *The quasi-affiliated school.* There are a number of colleges which, while not officially related to a denomination, play a significant role in the life of the church. These institutions tended to be started by church persons who wanted to perpetuate a particular doctrine or doctrines. Some had an official relationship to a denomination and subsequently became independent; others were founded by church people who were dissatisfied with the official church schools. These institutions continue to serve a segment of the Christian community, drawing their support from sympathetic persons within a group of denominations. Such a school may attract students and supporters from among the conservative members of denominations in the reformed tradition. Another may find its constituency among evangelical members of churches in the Wesleyan tradition.

(4) *The disaffiliated educational institution.* A number of church-related schools have disaffiliated or severed their ties with the parent denomination. Most of these have become private institutions. Included in this group is the large university which perceives its church tie as a handicap in serving a broad consti-

tuency, and the small denominational liberal arts college which becomes part of a state university system. The motivation for disaffiliation is institutional advantage or perhaps survival. A recent case was that of a church college which as part of an agreement to be excused from a lawsuit challenging state aid to sectarian colleges removed the cross from its chapel as a tangible symbol of its disaffiliation with the parent denomination. School officials announced that the cross was being stored and not discarded.

A Continuing Faith

Protestantism's abiding faith in its educational institutions can be seen in the amount of effort and resources that have been expended in the founding and maintaining of church-related schools. In a variety of official pronouncements denominational bodies have expressed their commitment to education. Over a century ago, in 1846, a study committee of the Tennessee Conference reported: "It is the opinion of your committee that next to the cause of religion itself, that of education has claims upon us of a high and commanding character. . . ."[1]

One hundred thirty years later the denomination adopted the following statement:

> For the United Methodist Church to abandon its colleges and universities would be to confess that it no longer cares for the quest of the knowledge of God or for its responsibility to model communities of humane learning and vital piety in society. . . . The intellectual love of God requires . . . that the church sponsor, support and sustain its institutions of higher education.[2]

In 1977, two academies and 30 colleges were related to the United Church of Christ. In that year the Council on Higher Education, with the concurrence of the Board for Homeland Ministries, proposed a resolution which called upon the General Synod "to reaffirm commitment to church related education and support for the associated educational institutions. . . ."[3] The resolution suggested such steps as student recruitment by local churches, participation in continuing education programs by church staff and lay persons, and new options for deferred giving.

Despite the church's faith in education, the history of church-related institutions is not one of unqualified success. Of the 839 schools founded by the United Methodist Church, only 227 are still in existence. Of these, 134 are still church-related and 93 have disaffiliated. Of 566 colleges and universities founded by that denomination, 107 are still church-related and 79 have disaffiliated. Of 261 elementary and secondary schools, 245 have closed.[4] While the denomination's faith in the importance of its ministry through higher education seems undiminished, a combination of factors is forcing the development of a new and, for many, unpleasant strategy for the relationship of the denominations to their institutions of higher learning.

Environmental Factors

Any institutional strategy is to a considerable degree a reaction to external factors. The denominational strategy regarding the church-related colleges is no exception. Some of the factors which necessitate a reaction from both the denominations and the educational institutions would include:

(1) *A decreasing rate of growth of the number of persons in the 18-24 age group through 1981, with a decrease through 1990.* The decade 1960-1970 was one in which the number of 18-24 year olds was 53.0 percent higher in 1970 than it had been in 1960. During the 1970s the members of this age group are increasing, but at a slower rate than in the previous decade. It is projected that in 1980 this group will have increased by 19.3 percent over the 1970 figure. The number should begin to decline about 1981 so that by 1990 the number of persons 18 to 24 will be about what it was in 1970. The projected decline between 1980 and 1990 is 14.5 percent.[5] There simply will be fewer persons in the society available to attend college.

(2) *A higher proportion of students in state institutions.* In 1960 students in independent colleges and universities were 40.9 percent of the total enrollment. By 1974 this proportion had decreased to 24.2 percent. The projection is that by 1984 only 20.7 percent of the persons enrolled in institutions of higher education will be in independent or non-state schools.[6] For a variety of reasons, a larger proportion of the students will select state-supported colleges and universities.

(3) *A decrease in the proportion of persons attending college.* In 1969 the proportion of the 18 and 19-year old men attending college was 44 percent; in 1973 it was 35 percent. The drop in women was less: 34 percent to 31 percent.[7] Fewer persons are electing to attend college than was the case a few years ago.

(4) *The increasing burden of government regulation.* An increasing number of federal and state government informational and accountability requirements are placing a serious burden on private colleges. Such requirements are resulting in a loss of

autonomy. Federal affirmative action policies have influenced personnel decisions. The cost of providing information and administering the funds has placed an additional financial burden on already overburdened schools. Some institutions which see their mission in religious terms are convinced that increasing government regulations are preventing them from exercising that mission.

(5) *The continuing problem of inflation.* Colleges and universities are by nature labor intensive. For the typical school, 80 percent of its costs are for personnel. Such institutions are particularly sensitive to inflation. According to Hartford Higher Education Price Index, it cost a consumer $1.49 in 1973-74 to purchase what could be bought for $1.00 in 1963-64. Colleges and universities had to pay $1.79 in 1973-74 for what cost them $1.00 in 1963-64. By 1974-75 the cost to educational institutions had risen to $1.91.[8]

There are other factors in the society which are influencing denominational strategy regarding higher education. These are listed to illustrate that what is perceived by whoever determines strategy is an environment which is negatively influencing the schools.

Who Makes Denominational Policy?

Given the organization of Protestant denominations, there tends not to be a centralized authority which can make and implement policies for institutions of higher education. The schools are autonomous or quasi-autonomous institutions with varying strengths of relationships with the parent denominations. Furthermore, a school may be related to a regional judicatory as well as to the national denomination. The relationship of regional judicatories to colleges will vary in different sections of the country, even within the same denomination. If it is, or has been, an institution supported with mission funds, it may also be related to a general board or agency.

The result is that it is virtually impossible to have a comprehensive denominational strategy which can be implemented with authority. The institution and the various parts of the denomination can and do define their relatiohships. The denomination may withdraw its support of a particular institution or the school may disaffiliate. Thus, a denominational strategy may not determine the course of the affiliated schools but only what the church's relationship will be to its educational institutions.

The trend has been that the churches provide less support and have less control over institutions of higher learning than was the case in earlier periods. The result is that any changes in denominational policy will have an impact in proportion to the level of support (financial, student recruitment, etc.) that the educational institutions receive from the churches.

Institutional and Denominational Strategies

The denominations and the institutions of higher learning are beginning to develop strategies to deal with the new and less advantageous situation. For the schools the reaction has been to work harder to recruit students, to seek new clienteles such as the adding of evening classes to attract students who are employed during the day, and to seek to raise additional funds. The survival of the institution is a motivating factor for these actions which are achieving varying degrees of success.

To the parent denominations the schools present an optimistic outlook. The churches provide an important supporting constituency which the schools need.

Persons attempting to develop a denominational strategy for ministry to higher education are doing so with the knowledge that between January 1970 and June 1975, 77 independent colleges closed. Of these, 13 merged, nine became state institutions, and 57 ceased to exist. Forty-nine were four-year institutions.[9]

The leaders of some educational institutions are convinced that fewer institutions would make more church resources available for those which could survive. Thus, proposals have been made to close or merge certain schools in order to increase the support of those which do remain in operation. This is a strategy which maximizes the chances of survival of the strongest by allowing only them the spaces in the financial lifeboat.

Denominational strategies are still in the process of formation. Several denominations are studying their relationship to the institutions of higher education. One practice is to assign this task to a blue ribbon committee which, after the study is complete, is expected to make recommendations to the church's governing body.

The denominational leaders are, of course, fully aware of the situation faced by the colleges. They are disturbed at the prospect of closing or disaffiliation of the church-related schools. For some this means the breaking of relationships which have existed for well over a century. Furthermore, there is a sense of embarrassment at the inability of the denominations to affect significantly the course of the schools in which so much emotional and financial investment has been made.

A case in point is the strategy proposed by the National Commission on United Methodist Higher Education. It can be characterized as a strategy of orderly retreat with the objective of saving as many units as feasible. This Commission stated, "The magnitude of institutional distress, and therefore the need for foresighted management of decline, will increase dramatically. . . ."[10] An article reporting on the Commission's work carries the subtitle, "A smaller number, but quality core of institutions proposed." A church official is quoted as saying that he sees the recommendations "not as a retreat from higher education, but as a regrouping."[11]

The Commission recommended that the United Methodist Church should continue and strengthen its commitment to its mission and witness in institutional higher education and campus ministries. It also reports that denominational subsidies will be limited and cannot significantly supplement the schools' operation funds. (It should note that, excluding the black colleges, this denomination provides less then five percent of the budgets of its related colleges, and less than two percent of the budgets of its related universities.)

The thrust of the report is to implement a strategy of fewer schools. Twenty-two of the 107 institutions were cited as "most endangered." Although the 22 were not publicly identified, the figure got wide coverage in the press, causing consternation on some church college campuses. One president angrily recounted that a potential donor had postponed a large gift until he could be sure the recipient college was not one of those endangered.

Other elements in the proposed strategy include strengthening the United Methodist Division of Higher Education, the unit in the denominational bureaucracy which relates to colleges and universities, a process which would increase the power of this agency. In addition to recommending that the Division provide a range of consultant services to the schools, the Commission also recommended that the regional judicatories terminate their funding to schools which the Division deems not viable. This would make a unit of the national church bureaucracy the judge of which schools shall receive funds. While there may be some logic to this proposal, it concentrates power in the national bureaucracy and takes it from the regional judicatories.

An important proposal is one which suggests that the church raise $1.50 per member, or approximately $15,000,000 per year for the support of higher education. In 1975 the national denomination expended slightly over $57,000,000 for *all purposes*. Included in this total is a substantial sum for higher education, including over $4,000,000 for the denomination's black colleges. It seems unlikely that the local churches will increase their support of the national budget sufficiently to meet this goal. It is equally improbable that the leaders of the national agencies will reallocate their budgets to permit approximately one-fourth of the funds to go to institutions of higher education.

If the predictions which forecast difficult times ahead for colleges are correct, the strategies of the schools and parent denominations will probably clash. Institutions do not die willingly or easily. If the denominations adopt a strategy of orderly retreat and the schools search for methods of survival, tension will occur. In all probability the denominational strategy will provide a rationale for the closing of schools which would have closed anyway. There will be other instances where institutions defy both the predictions and recommendations and find students, support, and a purpose.

The period ahead will be one of adjustment in institutional relationships. It will not be an easy time. Any strategy will be subject to the pressures of the environment and the dynamics of church-school relationships. As such it will be subject to continued modification and, hopefully, to improvement.

Ministry to Higher Education

A second area of the church's involvement with higher education has been a ministry to students and other persons related to the colleges and universities. Although perceived as student work or campus ministries, the scope of the church's activities has been somewhat broader than providing pastoral services to the student population.

The ministry to higher education has come through several stages. Robert L. Johnson has delineated four distinct phases.[12] The first period, beginning in the last century, was a "ministry of committed persons." Volunteer leaders were followed by paid professional YMCA/YWCA secretaries. Out of this period developed the student movement and ecumenical Christian community led by such persons as John R. Mott.

In the second period, the ministry to the campus was "focused in religious organizations and buildings." It was during this time that the denominational student organizations had their beginnings—the Wesley Foundation, the Westminster Fellowship, the Baptist Student Union, the B'nai B'rith Hillel Foundation, and the Canterbury Club. This was a period when the churches attempted to follow their students. Large conferences were held every four years to discuss the great issues of the day.

The third phase was one which focused on "a ministry of ideas in the academic marketplace." It was the period when attention was given to exploring the connection between religious commitment and the academic disciplines. The *Christian Scholar* was published and the Faculty Christian Fellowship organized. The offerings in religious studies were expanded in many major state universities.

The decade of the 1960s had a major impact on many institutions, including campus ministry. This period had a focus on "ministry in a secularized world through the People of God in dispersion." It was the period of the Civil Rights struggle and war in Viet Nam. Attention was given to examining the systemic causes and solutions of societal problems. Many institutions, including the University Christian Movement, did not survive. It is not clear what the future will be, but we can examine certain factors which will help determine the form of the church's ministry in higher education in the period ahead.

One important factor is the nature of the higher educational enterprise. The last decade-and-a-half has seen the development of the large state universities with their tens of thousands of students. Most urban centers have one or more institutions of higher education in the core city, some with thousands of students. Hundreds of community colleges have been established in both cities and small communities. The result is that more than 50 percent of today's students commute to their schools.

A related matter is the housing preference of many students. With many persons living off campus, the college community of a previous era does not exist. The student has more autonomy and anonymity than did earlier generations. He may be harder for the campus-based religious organizations to locate and to enlist in their activities.

Higher education has a much broader constituency than has been the case in the past. Furthermore, people are thinking of education as a lifelong activity. It would appear that the recommendation of the Carnegie Commission on Higher Education in 1971 that a range of educational opportunities be provided that are appropriate to lifetime learning is to some degree being realized.[12]

The educational institutions themselves are less campus-based. A wide range of facilities is used for extension classes and continuing education programs. The schools are now taking their product to more varied constituencies than they ever did in the past.

> In summary, the limiting marks by which it was once possible to describe and define higher education are disappearing: age, class, ethnic background, sex, preparation, discrete geography, and time in life are open-ended categories for the New Learner in our society.[14]

As the institutions serve a clientele which is more representative of the larger society, the ministry will become more difficult than when the students were young adults living mainly in dormitories. If those persons attending school represent the categories listed above, their student status may not be an appropriate classification by which the church can organize its ministry. For example, the 36-year old housewife who returns to school at a nearby university to complete her A.B. degree is unlikely to participate in religious activities designed for students. Instead she will probably attend a church with her family in the community in which she lives. The same would be true for the man who attends extension classes to update his professional skills.

Thus, the task of ministering to a large portion of the student population may fall to the congregations located in the communities where they live. The input of the denominations may be limited to exhortations from agencies to local churches to be alert to the students and other persons in higher education living in their midst and suggestions for appropriate programs. The responsibility for the ministry will, however, rest with the local church.

There will, of course, continue to be a portion of the student population who are young adults living on or near college campuses. There are identifiable groups that religious organizations can seek to enlist. The policies regarding these ministries and the funds for their support will come from the judicatories.

One trend has been toward more cooperative efforts on the part of the denominations in their ministry to students. This has resulted in the sharing of both facilities and staff members in an effort to better serve the campus population. An example of this trend can be noted in the number of cooperative student ministries funded by the United Methodist Church. In 1967 this denomination was financially supporting 40 ecumenical campus ministries; by 1975, this number had increased to 247. Organizations such as the United Ministries in Higher Education (UMHE) are an indication of this trend. The UMHE states that its

> . . . basic foundation is a covenant between two or more denominations to be one in the mission in Jesus Christ. . . . UMHE's continuing task is to discover those few places where, with its limited resources, it can contribute effectively to the humanity our Lord announced for the whole of creation.[15]

Currently, nine Protestant denominations are cooperating in this ecumenical enterprise.

The motivation for the ecumenical efforts appears to be twofold. The first is economic; if the denominations are going to maintain a ministry to the student population, they may have to share some of the costs. The second is ideological; the present climate of opinion places a high value on cooperative efforts and thus may make it easier for denominations to do what a shortage of funds makes necessary.

The denominations continue to provide substantial sums for the support of campus ministries. In 1974 the United Methodist Church expended $4,937,938 for this cause. The current proposal by that denomination's National Commission on Higher Education is for the churches to contribute fifty cents per member, or approximately five million dollars annually.

The future has a number of unanswered questions for those concerned with the ministry to students. One is about financial support which has not increased as rapidly as inflation. Another is how to serve the community college and other commuting students. The basic issue has been summarized by Glenn B. Hosman, Jr.:

> One question is, Who will do campus ministry? If higher education is truly a formative institution in our society, the question of its value assumptions and (in) what directions it will lead society are too important for the church not to be engaged in this ministry in higher education. . . .[16]

Denominational policy regarding ministry to higher education will continue to be determined by the interaction of the larger environment, the institutions of higher education and the churches at all levels of their organization. The period ahead may require some difficult priority decisions by the churches. The declining amount of denominational funds may force denominations to decide whether emphasis will be given to maintaining the church-related school or to ministering in a variety of ways to persons involved in higher education. In the final analysis, the determination and implementation of policies regarding the ministry to higher education will depend on the willingness of church people, both clergy and laity, to support these policies with their time, talent, and resources.

Notes

1 *To Give the Key of Knowledge* (National Commission on United Methodist Higher Education, 1976), p. 17.
2 *A College-Related Church United Methodist Perspective* (National Commission on United Methodist Higher Education, 1976), pp. 14-15.
3 *A Unique Role in a Unique Time* (The Council for Higher Education, United Church of Christ, 1977), pp. 28-29.
4 *To Give the Key of Knowledge,* op. cit., pp. 146-147.
5 *Toward 2000* (National Commission on United Methodist Higher Education, 1976), p. 59.
6 *Ibid.*, p. 59.
7 *Ibid.*, p. 15.
8 *Ibid.*, p. 43.
9 *A Unique Role in a Unique Time*, op. cit., p. 18.
10 *National Commission on United Methodist Higher Education Recommendations* (Duplicated paper, July 13, 1977), p. 1.
11 "The National Commission Reports," *Higher Education and Ministry* report (Board of Higher Education and Ministry, Nashville, Tennessee, June 1977).
12 Robert L. Johnson, "Campus Ministry: The Next Step, *The Duke Divinity School Review* (Spring 1977), pp. 70-72.
13 *Less Time, More Options: Education Beyond the High School* (The Carnegie Commission on Higher Education, January 1971), p. 11.
14 Clyde O. Robinson, "The Ministry of the Whole Church to a Learning Society," *The Duke Divinity School Review* (Spring 1977), p. 105.
15 *United Ministries in Higher Education Annual Report,* 1976, pp. 2-3.
16 Glenn B. Hosman, Jr., *Campus Ministry: Past, Present, and Future* (Pamphlet, UMHE Communications: New York, 1976).

A RESPONSE

Clyde O. Robinson, Jr.

I. A Concern For Theological Rationale

In exploring and evaluating the church's strategies for ministry in higher education, we must give careful initial attention to the question of why the church should have any interest in any of those strategies at all. Why should the church be engaged in ministry in higher education? To what touchstone shall the several strategies—whether they have to do with church-related, private and independent, or state-sponsored higher education—be brought for evaluation? It is my assumption that the traditional components of such a rationale, i.e., the historical precedents of denominations, their institutional investments, the professional preferences of specialists among their clergy, and the educational expectations of their constituencies, all *must* be evaluated in the light of the mission of the church before they can be used legitimately to argue for any strategy by which the church addresses higher education at all. To fail to make such an evaluation is to run the substantial risk of falling captive to tradition and habit, the biases of social class, special interest, or even a kind of economic determinism.

I mark as encouraging the effort of the Presbyterian Church in the U.S. to avoid the pitfall of the unexamined strategy. In adopting the "Report of the Ad Interim Committee on the Church in Higher Education," the 117th General Assembly declared the following "Rationale for Church Involvement in Higher Education:"

> The rationale for the Church's responsibilities in higher education is rooted in the biblical and theological nature of the Church itself. In order to articulate the rationale, *first*, we shall define the mission of the Church and, *second*, we shall interpret the mission of the Church in and with higher education. This two-step approach has important implica-

> tions for establishing criteria for decisions on mission and strategy.
>
> The Church is the covenant community, the people of God, who claim the promises and undertake the demands of the gospel of Jesus Christ to proclaim, live and work for the coming of his kingdom of justice and love. In the institutions of higher education, as in other institutions of our society, the Church calls persons to repentance and faith in Jesus Christ, to relations with one another that are marked by self-giving love, to the creation of humane institutions and to the building of more nearly just societies. The Church's concerns and values are thus sometimes congruent with the concerns and values of institutions of higher education, and sometimes in opposition.
>
> Higher education at its best provides a means through which people can move toward more adequate, meaningful and responsible lives, as well as a means through which the corporate lives of people can become more just and human. The Church is involved in higher education both to witness against every idolatry and to join hands with all who care for the world God has created and still is creating.

The Rationale continues around categories of *Stewardship*:

> . . .we are not only stewards of our individual abilities and stewards of human knowledge, we are also uniquely stewards of our knowledge of God's nature revealed in Jesus Christ, the Word of God, to whom the Scriptures and the people of God witness. In the institutions of higher education and among people who labor there, the Church must be present, attempting to make sense of Christian faith to men and women whose vocation is the life of the mind, viewing and interpreting knowledge from a Christian perspective and, in faith, seeking understanding of the physical world, human nature, and the mind of God.

and of *Community*:

> Our faith is that human kind is created for community. We are created for fellowship with God and other persons. In the institutions of higher education, the Church explores with its members ways to seek out, cherish and sustain a fruitful, supportive and chastening fellowship of persons who share the faith. The Church must be present in higher education to contribute with others there to the community of learning in which people care for and support one another, experience both personal and academic interdependence, and develop appreciation for the variety of persons with whom God has given us to share the world.

and issues into a *Strategy for Mission*:

> Relationships in our society are not simply personal; they are also institutional. Thus the Church's concern both for its own stewardship and for the nurture, development and community of all persons involved in higher education prompts it to be engaged in a relationship in and with higher education by means of at least a three-fold strategy:
>
> (1) commissioning and equipping its people to call others to faith and discipleship in the *field* of higher education;
> (2) working with them as they become a *resource* with the Church in what is often a common mission; and
> (3) working with institutions of higher education as *instruments* through which the Church may influence persons and society in behalf of the Gospel message.[1]

It is my judgment that Professor Wilson's paper would be more helpful had he chosen to evaluate strategies currently in use in the light of his own theological understanding of the mission of the church. Instead, he seems to accept without theological critique what he believes the churches to have done historically and then to evaluate those strategies in the light of their viability and feasibility. Lest I be 'hoist with my own petard,'' let me quickly add that I come to the evaluation of strategies for ministry in and with higher education being reminded of who we are and what we are to do as the Body of Christ by Jesus' understanding of his servanthood found in Luke 4:

> The spirit of the Lord is upon me because he has anointed me to preach the Gospel to the poor. He has sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty those who are oppressed, to proclaim a year when men might find acceptance with the Lord. (Luke 4:18-19)

If the mission of the people of God is to continue what ''Jesus began to do and teach'' (Acts 1:1), then we may say that the mission of the church is to declare good news, to be an agent of healing and reconciliation, and to work for liberty and justice. The relationship of the church with higher education is appropriate when it issues in the communication of God's good news for humankind, in the recovery of health and wholeness, and in peace, freedom and justice.

II. The Strategies of Ministry In and With Church-Related Colleges: Rationales and Relationships

Professor Wilson spends by far the greater part of his paper discussing United Methodist church-related educational institutions, giving attention to the reasons for their establishment, the types of relationship, levels of commitment, environmental factors, denominational policies, and institutional and denominational strategies. I want to broaden the discussion by pointing to some additional reasons why the churches historically have established or related themselves to colleges, by examining their current rationales, and by exploring other possibilities for ways in which churches and colleges may be related.

Wilson says, "Denominations established schools for three reasons. First, there was the need to train clergy. Second, church leaders believed that education was supportive of Christianity and established schools in which their lay constituency could receive an education. A third reason was related to the missionary movement; Home Mission boards established schools for disadvantaged persons, particularly blacks, but also Indians, Spanish-speaking persons, and residents of Appalachia." He, of course, is right as far as he goes, but his analysis becomes a bit strained when we try to fit the United Church of Christ and its colleges into these categories. Wesley Hotchkiss reminds us in his article, "The Prophetic Academy," of the two very different streams of history that have come together to form the educational enterprise of the United Church of Christ. On the Congregational side of the family

> There were Calvinist-Congregationalists who brought to this continent a certain concept of the responsible society and proceeded to set up, on Massachusetts Bay, a living prototype of that society. These were a people under a "covenant" with God to continue here on these shores the covenant God had established with Abraham and Isaac extending into the covenant of Grace. . . . The basic idea of this covenanted society was that of a tripartite social order based upon church, college, and commonwealth. These three basic institutions formed the society in a relationship of shared autonomy. No one of them was given authority over the others because all three existed under the sovereignty of God . . . with the church committed to the rule of faith, the college to the rule of reason, and the commonwealth to the rule of law. . . .
>
> The college part of this three-fold system was a very self-conscious descent from the school of the prophets under Elijah. . . . The identification of the college with the

> prophetic tradition established the posture of the college with respect to both church and civil government. The characteristic of the ancient prophets was their critical function, bringing the judgment of God to bear upon both priest and king. *In a certain sense the prophets were the secularists of their day, criticizing the excesses of the sectarian religionists, bringing ethical rationalism to bear upon the community faith.* (Italics mine.) . . . (I)n order to perform this educational task most faithfully, the college had to be given academic liberty from both the church and the government, even though it had a close relationship, even dependency, upon both institutions.[2]

The other side of the UCC family is represented by the German Reformed people of Eastern Pennsylvania who stated the purpose of Franklin College in these words:

> By means of this seminary in the 1st place the partition wall which has long separated the English and German inhabitants of the state will be broken down . . . .
>
> An advantage that will result from this college will be, it will serve to unite the different sects of Christians among the Germans together . . .
>
> By means of this College the English language will be introduced among our German fellow citizens . . .
>
> By means of this College the German language will be preserved from extinction and corruption by being taught in a grammatical manner . . .
>
> By means of this College the sons of the Germans will be qualified to shine in our legislature, and to fill with reputation the professions of law, physics and divinity. Their ministers of the Gospel and schoolmasters will no longer be strangers totheir American habits and manners, but will be prepared for immediate usefulness by an education in this college.[3]

Our analysis of the reasons why churches established or related themselves to colleges becomes richer when we note on the one hand the prophetic role of bringing to bear ethical rationalism, historically expected of the colleges related to the Calvinist-Congregationalists, and, on the other hand, the German Reformed expectation that Franklin College would be a means to developing a kind of civil, social, and cultural unity within which would be preserved and protected a particular ethnic heritage.

Looking to current rationales, we note that the National Commission on United Methodist Higher Education summarizes the "impelling reasons for the United Methodist Church to continue direct relationship with institutions of higher education"[4] as follows:

> The United Methodist Church is in higher education because it is the nature of the church to express itself in the intellectual love of God. The Wesleyan tradition and heritage has supported the uniting knowledge and vital piety from its very beginning which has required the founding, establishing, and supporting of institutions of higher education whose purpose is to serve the church and society and to educate laity and clergy.
>
> Central to the church is a commitment to value-centered inquiry, best manifested in colleges of the church, and to the liberal arts tradition which fosters the empowerment of the individual.
>
> Part of the American tradition and culture has been a commitment to the maintenance of a pluralistic society. The independent sector of higher education is one of the significant groups in the society and provides a major means for the maintenance of a pluralistic culture. Therefore, United Methodists persist in sponsoring and maintaining a significant system of higher education not totally dependent upon the state.
>
> By maintaining an independent or privately sponsored sector of higher education, United Methodists may foster a prophetic role by helping particular regional, social, or ethnic groups develop educational programs and institutions for their own people that both strengthen group or cultural identity and also empower individuals of such groups to make their way in the larger society.[5]

I find the summary of the United Methodist rationale to be somewhat more compelling than the edited quotations on it of Professor Wilson's paper might suggest it to be. Nonetheless, I remain to be persuaded that "value-centered inquiry" is "best manifested" in the colleges of the church, that it is well for the church virtually to identify salvation with becoming educated in the liberal arts tradition, that the maintenance of the independent sector in higher education (which I strongly support) depends upon the "direct relationship" of churches with higher education, or that there is, in practice, any necessary connection between church-related colleges and the intellectual love of God. The prophetic role and the role of empowerment seem to be more in keeping with the mission of the church in our day. I wonder what priority they will be given.

Wesley Hotchkiss believes that in the two decades of the life of the UCC Council for Higher Education, the former Evangelical and Reformed colleges have completed their extrication from denominational dominance, and the former Congregational colleges have tried to recall what was in the (Holy Commonwealth) covenant. "In a sense," he says, "the E&R colleges are now far enough from the church so that they can talk freely to the church, and the Congregational colleges are getting close enough so the church can talk to them."[6] That conversation is crucial because it is to revolve around four critical themes of higher education in our society which these colleges, he believes, are uniquely equipped to address. The themes are: (1) The question of meaning and purpose; (2) The question of the integration of the disciplines around the basic purposes of education; (3) The rising interest of this generation in the "new vocationalism"; and (4) The difficult matter of dealing with religion, both in the curriculum and outside the curriculum.[7]

Into that dialogue the church brings its theological perspectives, touching ultimate meaning and purpose; the wholeness of persons, the created order, and history; God's calling; and a view of the sovereignty of God that gets us past the old dichotomy of the secular and sectarian.

I believe that Dr. Hotchkiss has proposed an agenda for a dialogical relationship between the church and higher education in general that is appropriate to the mission of the church. That dialogue *may* have a better chance of happening with historical church-related colleges because of their history and their memory. It is an important dialogue for the church to initiate with *all* of higher education.

Within the Wilson paper and, I believe, within the report of the National Commission on United Methodist Higher Education, lies the assumption that the relationship between the church and its colleges must be defined in terms of direct financial support and substantial ecclesiastical control, if not ownership. The church must pay some bills and elect some trustees. I think that Wilson is right to raise questions about the likelihood of United Methodists meeting the economic goals set for them in the National Commission's proposals. Even if that were not true, I would hope that both churches and colleges would see the desirability of a relationship established on a different basis. Many colleges in a number of denominations are establishing covenants with the church organizations to which they have been historically related. Money and trustee election may or may not be involved. The important factors have to do with the *independence* of the two parties and their *voluntary* commitment to a mutually beneficial relationship, a *living* relationship that focuses on the points of intersection in their respective missions in society. My guess is that unless relationships of this latter kind are developed between churches and the colleges to which they have historically been related, the days of significant relationship are about over.

III. Strategies for Ministry In and With Independent and State-Sponsored Higher Education

The assumptions behind the parallel section of Professor Wilson's paper, as I see them, would suggest replacing the heading "Ministry to Higher Education" with the title "Pastoral Ministry of Professional Campus Ministers to 18- to 24-Year Old Students in Residential Institutions of Higher Education." The assumptions behind that title seem to lead him to pose a truncated understanding of ministry in and with higher education, to view the present-day scene in higher education in terms of difficulty rather than of celebration and of opportunity for ministry, and to overlook the creativity with which some in the church are responding to the new day.

One of the gifts of the Danforth Study of Campus Ministries is the reminder that ministry must be whole or it isn't ministry. Kenneth Underwood called those of us in ministry in higher education to hold together the pastoral, priestly, prophetic, and kingly modes of ministry, and suggested that the diminishing of any mode weakened every other mode. I know virtually no campus ministers today, even those who are heavily student oriented, who would describe their ministry simply as "providing pastoral services to students." Most of us, as most clergy everywhere, see ministry in terms of comprehensive marks like *proclamation, teaching, service,* and *fellowship.* We see ourselves as leaders in the church as, with reference to higher education, it *proclaims* the Good News that God is victorious over the demonic and dehumanizing forces in our midst and calls us singly and corporately to wholeness and obedience; as, in the the context of higher education, it *teaches* the living tradition, instructing the faithful about the events out of which the Good News grows; as in and with higher education, it offers the *service* of the people who have heard the proclamation and who respond with love for their neighbors and care for the created order; and as, in a Learning Society, it lives as a *community* marked by self-giving love for one another and for all for whom Christ died, even for the world.

It is true that pastoral concern has been a primary motivator of the church as it has gone to the campus, but as the references to

Bob Johnson's writing indicate, there have been a good many other strategies and rationales. Bob Epps, campus minister at Indiana University, catches most of them in the seven categories of his mimeographed paper, "Why Does the Church Go to the Campus?" He suggests:

1. The Church goes to the campus as a means of protecting her own institutional future.
2. The Church (perhaps we should here say *Christians*) goes to the campus to call persons to repentance and to convert them to obedience and loving response to Christ.
3. A third form of campus ministry is one which seeks to provide relevant pastoral care for the personal and developmental crises of life.
4. For some, the church goes to the campus for the sake of Christian presence and dialogue.
5. Response to issues and crises in higher education is another form of the answer to the question, Why does the church go to the campus?
6. Another style of ministry is that of change agent or advocate.
7. A final form of campus ministry is the institution bridge or resource person.

The point I want to make in referring to the Danforth modalities, the marks of the Church's ministry, Johnson's historical sketch and Epps' categories, is simply that the church has addressed higher education out of a number of rationales and through a variety of strategies, often combinations of both. To reduce them to "pastoral ministry to students" or even "ministry to students and other persons" is an unfortunate oversimplification.

In his presentation, Wilson quotes from my paper, "The Ministry of the Whole Church to a Learning Society." Lying behind the quotation in my paper were the observations that in our society today (1) there is now a new, much broader constituency for higher education than there has ever been before; (2) the current constituency of higher education is coming to think of learning as a life-long activity; and (3) the walls by which institutions of higher education once were isolated have come down so that they no longer can be defined by proximate geographical boundaries. As Pat Cross Says, "The learning society breaks loose from those boundaries, and learning pervades the entire community."[8]

These realities, of course, challenge the church to think beyond a strategy of locating and enlisting 18- to 24-year old students for the activities of campus-based religious organizations. As a first response, I would hope the church would say "Hallelujah!"

because the opportunity of post-secondary education is available to so many more than ever it has been before. The new day represents an educational "first chance" to minorities, to the poor, to many women, and a second and third chance to all of us who get back on the educational escalator to prepare for new work or simply to enrich our lives. That is an occasion for rejoicing within the people of God; it is tacky that sometimes we have complained because our old strategies no longer seem appropriate. Even worse, we have wallowed in our petulant nostalgia for times remembered but long past.

I am excited that creative responses are being made. In numbers of places campus ministers are finding ways to multiply their hands, becoming enablers of the ministry of local congregations in and with the institutions in their communities. Regional ministries have been developed in several states including Virginia. Partnerships with community colleges are being developed. The Presbyterian Church in the U.S., identifying local congregations as key to the ministry in and with higher education of the future, is developing strategies to enable and equip (not just "exhort") those congregations for that ministry. Nine denominations, working in unity through United Ministries in Higher Education, are bringing the witness of the church into the national arenas of medical education, the community college movement, and the career development guilds.

A closing word: I am a member of the national staff of United Ministries in Higher Education and the person within the staff of the Mission Board of the General Assembly of the Presbyterian Church in the U.S. charged with responsibilities for higher education. I can say with certainty that the motivation for UMHE and for the involvement of the PCUS in it is neither *economic* nor *ideological.* The Mission Board is mandated by the General Assembly and by biblical and theological imperative to discover the unity Christ has given his church by working ecumenically wherever it is possible to do so. The denominations covenanted in UMHE initially came together in the wake and example of the ecumenical student movement. We see ourselves working a step beyond conciliar ecumenism in obedient response to Christ's prayer for the unity of his people. Our hope is that whatever strategies the churches choose for their ministries in and with higher education will be ones that will move us further toward realizing the unity of the whole church in mission.

Notes

1 Minutes of the 117th General Assembly, Presbyterian Church in the U.S., 1977, pp. 234-235.

2 Wesley A. Hotchkiss, "The Prophetic Academy: An Historical Perspective on UCC Related Colleges," *A Unique Role in a Unique Time.* A booklet drawn from a special edition of the *Journal of Current Social Issues* on religion in America and the unique role of church-related colleges, p. 4.

3 *Ibid.*, p. 6.

4 *A College-Related Church: United Methodist Perspectives* (National Commission on United Methodist Higher Education, 1976), p. 11.

5 *Ibid.*, p. 23.

6 Hotchkiss, p. 8.

7 *Ibid.*

8 K. Patricia Cross, "Learning Society," *The College Board Review* (No. 91, Spring 1974).

TRENDS IN HIGHER EDUCATION: A LOOK TO THE FUTURE

Anne Flowers

In the early years of this country, a good bit of concern was expressed that higher education would become too available and too inexpensive. That expansion of higher education opportunities and access to higher education unlimited by financial considerations could lead only to trouble and was not an uncommon feeling found among the early residents of this nation. There were some who made easy associations between formal education, disobedience, and even heresy, and there were enough prevailing examples to provide illustrative demonstrations for such positions. Many held the attitude and underlying philosophy that the opportunities of higher education should be reserved for those who could handle such opportunities, i.e., the young gentlemen of the upper and leisure class and those individuals who would provide guidance and commitment to saving souls, laws, and lives. It was believed that any involvement of persons beyond those individuals in higher education would certainly carry with it grave responsibilities and, perhaps, serious consequences for a struggling nation.

For these reasons, among others, a number of political and influential figures spoke words of caution about the founding of too many colleges and universities in the young nation. The concerns expressed so frequently today related to education for particular groups of people were virtually unheard of during the colonial period. Consideration for the education of women and for those who wished to better their positions socially and economically found no place in the philosophy that supported higher education for the privileged class of white males. In the unerring wisdom claimed frequently by academics, it seemed only right to discourage any attempts to provide either higher education for the masses or access to higher education for females. Concern for the ultimate damage to the health and morals of women pursuing higher education served as a deterrent to opening the existing institutions for their admission or to establishing institutions for females similar to those provided for young men. Problems and anxieties associated with dealing with diverse populations (diverse by circumstance or birth) or with a variety of programs to meet the varying needs of society were unheard of. Higher education institutions and those engaged in the supportive activities of higher education held the respect and esteem generally of their countrymen. Higher education in the thoughts and words of many produced the leaders, and it followed that those believers saw the very fiber of which this nation was to be shaped found in the thoughts and expressions coming from those institutions. There was little confusion over the goals and purposes of higher education in those early days whether the institutions be public or private. The institutions were created and flourished with the major purpose being that of developing moral and mental discipline in those who enrolled. The study of Latin, Greek, and mathematics was considered to be the appropriate way to develop such discipline, and it was assumed that persistence in the study of such subjects would produce successful achievement of such goals.

If one were to trace the history of higher education, noting especially the various types of institutions that appeared on the countryside, and the means by which these institutions were supported, one would see the direction selected from time to time paralleling societal and national interests. Although no national system of higher education has ever existed in this country, and although many private institutions of higher education dot the nation, and although responses of individual institutions to the strong societal and national influences may vary, all in all one is able to trace fairly accurately a general pattern that developed relative to institutions of higher education. To engage in a review of trends, issues, or changes in higher education prompts one to note the strong influence that certain individuals had upon the practices and patterns to develop over the years. For instance, one cannot ignore the persuasive influence of Thomas Jefferson in establishing the state's responsibility for providing formal education at the college and university level, his plan for selecting those who could participate in such activities, and his role in establishing the University of Virginia with its general education thrust. The results of his thoughts and efforts during those years later served as testimony to the support that he received.

In the latter part of the nineteenth century, Charles Eliot, President of Harvard University, noting the broadening differential in the population growth of this country and college and university enrollments, questioned the disparity. Students and supporters of higher education expressed their dissatisfaction with the lack of relevance of offerings by the institutions and balked at the oppressive nature of the existing curriculum. The remedy of such a plight was found in the elective system which was to provide alternatives to the classical studies that had been widely accepted as being the essence of higher education for about two centuries, and, thus, Harvard University led the way for the common practice today of the elective system by actually abolishing specific requirements beyond the freshman year.

Another university president, Robert Maynard Hutchins of the University of Chicago, in the second quarter of this century was to decry the accommodations being made in the institutions of higher education to attract students and to liberalize the curriculum. Although relatively few institutions remained firm in the initial stance or implementation of the philosophy, Hutchins's conviction that there were certain perennial absolutes strengthened the position of and encouraged the expansion of liberal arts education.

Government leaders overtly expressed their respect for scholarship as they turned their ears toward the expertise found in the universities and as they developed a dependency upon the institutions to aid them in developing a solution to prevailing problems. Indeed, they helped shape public opinion concerning the legitimacy of higher education. Toward the end of the nineteenth century, students from this country went abroad to study in fairly large numbers and returned to bring with them a new concept of the role of higher education—and that of research. As institutions turned more to research, persons in leadership positions turned to see a concentration of excellent minds in the higher education institutions and the potential for using that valuable resource for addressing the problems plaguing this country. Thus, the great research universities, seeking to become greater by attracting the best researchers in the country to their particular institutions, found support for their activities through national service and national recognition. When persons such as Einstein, Conant, and Oppenheimer offered advice and counsel to Franklin Roosevelt, he accepted it, and from that time the "Brain Trust" was to play a powerful role in policy and action during that administration and, in so doing, gain a new respect for scholarship because from the university laboratories and classrooms came strategies that would help win a war and aid in the development of technology in a way never before felt by this country.

In more recent years, faculty members were recruited from higher education institutions to aid in the work of the "New Frontier" and to become the architects for the "Great Society." It is no wonder that emphasis in higher education was placed increasingly on research, and that faculty members in the "prestige" universities were recruited primarily for their research skills and demonstration of those skills through service and publication. Across the country institutions were seeking those faculty members who could draw the spotlight to their campuses. The pulls and tugs on higher education to the service of society introduced a practicality and relevance for higher education rarely experienced in such a natural setting. Such emphasis, along with the increased respect for future opportunities provided by higher education, the birth rate that eighteen years later began to be reflected in a need for more facilities to provide for those seeking post-secondary education, and returning men and women from the war, virtually pushed higher education into the forefront of this country. An unprecedented growth of institutions and the number of individuals attending colleges began.

Some have called the period after World War II the "golden age" of higher education. Those days were marked by high competition in competing for faculty, a time when a number of selective mechanisms were employed in order to control the number of students enrolling in a particular college, an accelerated birthrate that swelled elementary and high school enrollments and promised to flow into the colleges and universities, a time when public confidence was placed in higher education, a time when the return on the actual investment in higher education was greater than that found in most other investments, and an economy that was conducive to sending youngsters to college and to returning to college. The lack of places for those who would desire post-secondary education saw universities and colleges expanding facilities and faculties to meet the ballooning classes with the sort of planning that would imply such growth would last forever. Sometimes one prone to fantasize could imagine at what date this country would have state-line to state-line institutions if the number of institutions were to continue to grow at the rate seen in the twenty years after World War II. Such growth was bound to affect the deliberate and calculated action underlying policy and programs in higher education, and by the time the sixties arrived, the higher education population no longer consisted of the homogeneity and predictability once known. More and more the upper economic class attending college was joined and outnumbered by many others of diverse interests and backgrounds who claimed a right to post-secondary education.

The lack of homogeneity and predictability began to have its effect on institutions as the various attitudes and behaviors began to impact upon value systems, clashing with culture and society, standards and traditions, and reflecting in a development of new types of institutions, curricula, residential arrangements, grading practices, and even new students.

Institutions and those individuals teaching in and governing institutions of higher education began to look more to the values, the opinions, and the pressures of the students enrolled to determine policy, standards, and practices. If at any time in the history of higher education it was true, it could easily be said that this decade of the sixties saw youth grab the reins of reason and participate in decision making which was to have tremendous influence not only on their own futures but on the future of generations of students to come. This was the decade in which the respresentation of various groups on committees and in decision-making activities was of more import than the knowledge or the prior experience of those committee members. This was the decade of *ad hoc* decisions—the testing of limits. Colleges and universities responded in similar ways in their attempts to explore and to explain the overt reasons for the discontent expressed by students. Students called for the promises that had been made by higher education, and they called for immediate delivery of those promises. Calendars were changed to provide maximum flexibility for course offerings; a faculty member's interest in research was not sufficient to satisfy student desires; students' academic loads were altered; provisions were made to permit the introduction of many "exotic" courses; many colleges relaxed their standards; non-grading appeared; credit was given for a whole array of new activities; pass/fail grades were used more frequently, blurring the lines of achievement; students were permitted to remain in school after "flunking out"; student organizations and governments demanded office space and budget allocations; it was no longer necessary to worry about wardrobes for the college student—it was one big "come-as-you-are party"; university officals throughout the country moved away from their former positions of regulating behavior in and out of the classroom; attendance requirements were dropped and grades were inflated.

By 1970, higher education had come through an era of unprecedented growth and unprecedented change. It was a time when it was difficult for a college to fail for economic reasons or through the lack of availability of students. While many faculty screamed "academic standards," others screamed "access." Institutions throughout the country were marked bv the propensity to accommodate diverse philosophies and many administrators and faculty seemed to overtaken by forgetfulness of their past and their traditions and seemed convinced that they must strive to model themselves after institutions receiving attention and increasing enrollments with little regard for the mission of their particular institution . . . and today more colleges and universities seem confused over the goals and purposes as they find themselves in the all-too-familiar struggle of economics and under the scrutiny of a public that seems to question the legitimacy of higher education. As the number of available students decreases, the institutions become more involved than ever in the competition for students. Mayhew points out that an examination of the private liberal arts colleges in the seventies would show one-third of those colleges in serious financial difficulty threatening their survival, another third moving toward financial insecurity, and the last third not sure that their positions of security can hold.[1] According to an article appearing in *Change* in 1976, almost one-half of approximately 2100 institutions included in a financial analysis were reported to be in less than a healthy condition. Of those institutions surveyed, almost three out of five private colleges and universities were considered somewhat unhealthy. While Protestant-affiliated institutions were somewhat healthier than private institutions as a whole, generally religious-affiliated institutions were less healthy than the secular institutions.[2] It is no wonder that predictions are prevalent that spell out the death of several hundred colleges in the decade to come.

Clark Kerr's notation that dominating the theme of higher education today is an emphasis on survival, and that this age could easily be called the "Age of Controversies" summarizes very well the prevailing mood of higher education.[3] Kerr points out that the essence of this new age is less growth and perhaps even a loss, a forced choice in directions to be taken and in processes to be used, and an effort to retain the best of the past.[4] The potential pools for enrollment, he says, are high school seniors as in the past, high school graduates who are not presently enrolled in colleges, college dropouts, and post-college-age adults. As the age of controversey is entered, Kerr suggests that the theme should not be one of "survivalism" but rather one of "constructive change."

One has only to look at the statistics available concerning the number of institutions of higher education, the potential pool for college-age populations, and the past choices of students, to get some feel for what is to come in higher education. In only five of the thirteen southern states will be seen an increase in college-age population in the decade ending in 1985. Indeed, in the remaining eight, a decrease is seen in college-age populations ranging from 2.9 percent to 23.1 percent. It is projected that while the public institutions may be expected to see their enrollments increase by 25 percent in the decade 1975-1985 (against 123 percent increase in 1965-1975), private institutions can expect a decrease of 3

Number of Institutions of Higher Education

1973-1974*

	Public Institutions	Private Institutions	Total
Alabama	33	21	54
Arkansas	13	11	24
Florida	36	29	65
Georgia	30	32	62
Kentucky	21	28	49
Louisiana	19	11	30
Maryland	29	24	53
Mississippi	27	17	44
North Carolina	71	45	116
South Carolina	31	25	56
Tennessee	23	45	68
Virginia	39	33	72
West Virginia	16	11	27

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*Source: Southern Regional Education Board. *Fact Book on Higher Education in the South, 1973 and 1974* (Atlanta, Georgia: Southern Regional Education Board, 1974), p. 12.

percent (against 20 percent increase in 1965-1975). By 1985, it is projected that enrollments by sex will be approaching an equalization and that the greatest increase will be seen in enrollments of women. It is further projected that full-time enrollment in higher education will increase by approximately 6 percent, while part-time enrollment will increase by approximately 41 percent during the 1975-1985 decade.

In a publication by the Southern Regional Education Board, it is reported that southern higher education in 1985 will have more demands placed upon the institutions for diversity at the same time that the institutions are seeing their enrollments decline and their resources lessened.[5] The following predictions con-

Degree-Credit Students in Higher Education Institutions

1965, 1975 Fall Enrollment*

	1965	1975	Approximate % Increase 1965-1975
Alabama	66,515	146,653	120
Arkansas	42,541	61,977	46
Florida	130,320	295,703	127
Georgia	80,271	165,595	106
Kentucky	76,172	113,629	49
Louisiana	89,009	148,335	67
Maryland	96,430	175,622	82
Mississippi	53,910	87,743	63
North Carolina	103,774	187,155	80
South Carolina	40,804	121,265	197
Tennessee	99,139	169,050	71
Virginia	86,431	220,231	155
West Virginia	46,805	70,378	50

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*Source: Charles Anderson, editor, *A Fact Book on Higher Education: Enrollment Data* (Washington, D.C.: American Council on Education, 1976), pp. 76, 84.

cerning the profile of higher education in the South in 1985 were made in that report:

1. The number of students will decline.
2. The public two-year colleges will continue to increase their enrollments.
3. The universities will see a decline in enrollments.
4. The number of part-time students will increase.
5. The number of students over the traditional college age will increase.
6. Older students will seek more career-oriented programs and enroll in more non-degree work.
7. The needs of the students will increase.
8. The competition for students by colleges and universities will increase.

Percentage Change in Projected College Age Population (18-24)

1975-1985*

Alabama	−11.4
Arkansas	+ 1.7
Florida	+34.8
Georgia	+ 1.4
Kentucky	− 5.6
Louisiana	− 2.9
Maryland	+ 9.5
Mississippi	− 9.1
North Carolina	− 2.9
South Carolina	−11.0
Tennessee	− 3.7
Virginia	+ 3.3
West Virginia	−23.1

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*Source: Southern Regional Education Board. "A Profile of Postsecondary Education in 1985," *Regional Action,* Vol. 28, No. 1 (March, 1977), p. 4.

9. Private institutions will look to the state for more financial support.

There is little doubt that institutions will be suffering from declining enrollments, economic stresses created from expansion, a rate of inflation on campus exceeding that of country as a whole, and an oversupply of individuals for technical and research positions. One cannot make the pleas for institutions to be responsive to the times without giving consideration to the faculty who staff those institutions. Although few would draw the arbitrary line to separate one group of institutions from another on the basis of faculty recruitment alone, it must be observed that traditionally the colleges have seemed to stress in their recruitment practices the necessity for strength of faculty in teaching, while universities have stressed research. In this day of consumerism and competition for students, faculty could well come under a scrutiny for performance unlike that which they have seen in the past. Faculty themselves have found mobility more limited than in past years and the opportunities for consulting and external financial support

Enrollment Trends in Higher Education

1965-1985*

	Fall 1965 (thousands)	Fall 1975 (thousands)	% Change 1965-1975	Fall 1985 (Projected) (thousands)	% Change 1975-1985
Public	3,970	8,835	123	11,070	25
Private	1,951	2,350	20	2,290	-3
4-year	4,748	7,314	54	7,623	4
2-year	1,173	3,871	230	5,737	48
Men	3,630	6,149	69	6,865	12
Women	2,291	5,036	120	6,495	29
Full-time	4,082	6,841	68	7,243	6
Part-time	1,838	4,344	136	6,117	41

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*Source: Martin M. Frankel and Forrest W. Harrison, *Projections: Educational Statistics to 1985-86* (Washington, D.C.: U.S. Department of Health, Education and Welfare, 1977), p. 3.

for research less available. Opportunities for revitalization of faculty and institutions may have to rest on factors other than faculty turnover. Many institutions are beginning to express real concern for the number of faculty being tenured as they anticipate an older faculty for the years ahead and fewer opportunities to add "new blood."

Literature and dialogue concerning the crisis in higher education abound. Although many institutions are re-examining themselves in terms of admissions, resources, and quality, the crisis is not one to be faced by the institutions alone, because it could well be that as higher education goes in the future, so goes the country. Probably in no institutionalized form in this country are the

Percent of Faculty with Tenure in Institutions of Higher Education

1975-1976*

	Men	Women	Total
Alabama	57.4	45.4	53.8
Arkansas	50.6	35.5	47.3
Florida	61.1	50.0	58.3
Georgia	48.4	28.7	43.1
Kentucky	56.6	41.3	52.8
Louisiana	62.9	47.5	58.4
Maryland	55.7	40.0	51.1
Mississippi	36.2	21.9	31.4
North Carolina	47.4	30.0	42.2
South Carolina	38.5	18.9	33.2
Tennessee	55.9	37.4	51.2
Virginia	48.3	34.3	44.6
West Virginia	60.1	43.8	55.7

*Source: Richard M. Beazley. *Salaries, Tenure, and Fringe Benefits of Full-time Instructional Faculty in Institutions of Higher Education, 1975-1976* (Washington, D.C.: U.S. Department of Health, Education and Welfare, 1977), p. 16.

attitudes, concerns, pathologies, and hopes of society better seen than in the higher education institutions created, influenced, and many times directed by circumstances of the times. Recognizing the problems, the weaknesses and the strengths of these institutions, may be the first step in addressing the larger problems in the larger society.

An examination of the trends and forces impacting upon higher education will lead one to make certain projections concerning higher education. If, indeed, the higher education institutions are to remain viable, consideration must be given to:

1. treating new categories of students not as appendages and fillers but as vital participants in higher education;
2. exploring larger markets geographically for students;
3. defining the community to be served (state, regional, national, international) and extending the campus to the community;
4. adopting new delivery systems and structures to better serve the mission of the colleges and universities;
5. providing opportunities for revitalization and renewal of the faculty;
6. developing new patterns for recruitment, employment, and retention of faculty;
7. monitoring the reliability and validity of the claims made by institutions;
8. encouraging small institutions and private institutions to develop distinctive missions and specialize in areas where their performance can be at a maximum;
9. examining the philosophy underlying financial subsidies for acquisition of students;
10. developing the concept of continuing education rather than treating continuing education as an add-on service.

Higher education will experience many changes in the next two decades. Patterns and plans for change will be challenging if institutions themselves are able to respond with the strength of their past in implementing those changes rather than being forced into positions which emphasize quantitative measures rather than qualitative. This particular time may be the most demanding, exciting, and rewarding period ever experienced for higher education in this country.

Notes

1 Lewis B. Mayhew, "The Steady Seventies," *Journal of Higher Education*, Vol. XLV, No. 3 (March, 1974), p. 166.

2 Andrew H. Lupton, John Augenblick, and Joseph Heyison, "The Financial State of Higher Education," *Change*, Vol. 8 (September, 1976), pp. 20-35.

3 Clark Kerr, "The Future Course of Higher Education," *The Education Digest*, Vol. 40 (September, 1974), pp. 17-20.

4 *Ibid.*, p. 17.

5 Southern Regional Education Board, "A Profile of Postsecondary Education in 1985," *Regional Action*, Vol. 28, No. 1 (March, 1977), pp. 1-5.

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A RESPONSE

Shirley McCune

Anne Flowers' paper, "Trends in Higher Education: A Look to the Future," provides the reader with an important historical perspective of the development of higher education in the United States, the present socio-economic trends which impinge upon higher education, and the issues which must be faced if higher education is to survive and continue to perform a major, constructive role in our society. This response to the paper does not question the analysis provided in the paper, but rather attempts to expand on the issues which must be considered in the future to suggest possible alternatives for dealing with these issues.

The Flowers paper outlines two major concepts which are basic to our understanding of the issues facing higher education and the perspective which is necessary to any effort for confronting these issues. The first concept which is essential for finding solutions to the problems which face higher education is to comprehend the inextricable relationships between the developments in higher education and the social and economic changes in our society. Although most of us understand that the developments in higher education have paralleled the societal and national interests of our country, seldom have we taken this lesson seriously and anticipated the needs of society as a means of designing relevant educational programs.

Education serves the paradoxical role in our society of conserving and transmitting the knowledge and experience of the past, and of anticipating the changes of the future which will affect the lives of the students and the society in which we live. Traditionally, we have been more successful in performing the conserving function rather than the anticipatory function of designing programs which prepare students for the reality of their future lives.

A second concept which is essential to any understanding of the response which higher education must make to changing societal and economic conditions is to move from the position of "survivalism" of institutions as they now exist to a position where one can view the situation as a force for what Clark Kerr has called "constructive change." Not only is the present situation filled with the challenge of preserving the positive values of higher education, but also it provides the opportunity for facing the necessity of evolution or change which has frequently been identified and just as frequently been postponed for another time. The challenge that higher education must now undertake is that of demonstrating a process whereby the contributions and positive values of the past can be preserved and, concurrently, to adapt and modify educational programs and institutions to meet the emerging needs of society. Thus, higher education is faced with the necessity for basic reform.

This educational reform must be based on careful examination of social and economic changes in our society. Three of the changes suggested by Flowers which appear to be most relevant to the necessary reform include the need for expansion of the students to be served, the need for expansion of the services to be provided, and the need for faculty renewal.

1. *The student groups traditionally served by higher education are expanding to include greater numbers of women and members of racial-ethnic minorities.* Higher education, once reserved for a privileged class of white males, has extended services to include greater numbers of women, members of racial-ethnic groups, and fewer privileged students. Despite these improvements we still do not find these groups participating in the proportions which might be anticipated or desirable.

Although women constituted 50.9 percent of all students graduating from high school in 1975, they were only 45.4 percent of all students enrolled in undergraduate degree programs in institutions of higher education in fall, 1975. They were only 44.5 percent of all students enrolled in graduate programs, and 20.7 percent of all students enrolled in programs leading to the receipt of the first-professional degree (law, medicine, etc.).[1]

Data regarding the advanced degrees awarded to women and men similarly document the decreasing representation of women at progressive levels of higher education. In 1974, women earned 45.3 percent of all bachelor degrees; 44.8 percent of all masters degrees; 21.3 percent of all doctoral degrees; and 12.6 percent of all first-professional degrees. Although a comparison of these percentages with those of 1969 indicates that the percentages of women receiving degrees at all levels have increased, it is important to note that even the high rates of increase in the proportions of women receiving doctoral and first-professional degrees did not bring women into anything approaching parity with men. Although the percentage of women awarded first-professional degrees has increased by 268 percent between 1969-70 and 1974-75, women nonetheless received only 7,029 first-professional degrees, while men received 49,230. At the doctoral level, women received only 7,267 degrees, as compared to men's 26,819.[2]

Analyses of these data according to the field in which the degrees were awarded reveal consistent patterns of stereotyping. Although the percentages of women awarded degrees in several traditionally "male" fields has increased notably between 1964-65 and 1974-75, widespread stereotyping in the major fields of study is still apparent. For example, the percentage of women receiving bachelor's degrees in computer and information science has risen from 4.6 in 1964-65 to 18.9 in 1974-75, while the percentage of women receiving bachelor's degrees in architecture has risen from 4.6 to 17.4 over this same period.[3] Despite the existence of such notable increases in particular fields at each degree level, a review of the degrees awarded in each of the major fields of study at each degree level in 1974-75 indicates that stereotyping is still conspicuous. At the bachelor's level, women received over 50 percent of all degrees awarded in nine of the twenty-four fields: area studies, education, fine and applied arts, foreign languages, health professions, home economics, letters, library science, and psychology. At the master's level, women received over 50 percent of the degrees awarded in only six of the twenty-four fields: education, foreign languages, health professions, home economics, letters, and library science. At the doctoral level, women were awarded over 50 percent of the degrees in only one area: home economics.[4]

Similarly, we find that all racial-ethnic minority groups are underrepresented in higher education in proportion to their population in the population as a whole.[5] Beyond this general underrepresentation, the representation of minority females is further limited. According to data compiled by the Office for Civil Rights,[6] when females were considered as a percentage of the various categories of minority enrollments in undergraduate, professional, and graduate programs in fall, 1974, they were:

- 47.3 percent of all minorities enrolled

- 43.7 percent of all Native Americans enrolled
- 50.3 percent of all Black Americans enrolled
- 41.7 percent of all Asian Americans enrolled

Another way of viewing the underrepresentation of one minority group, Black Americans, is provided in the following analysis of participation in higher education between 1969-73. When researchers compared the percentages of high school graduates of each group who continued in college between 1969-73, the following figures emerged:

- among white men, 40.2 percent of high school graduates attended college
- among black men, 33.3 percent of high school graduates attended college
- among white women, 32.0 percent of high school graduates attended college
- among black women, 26.0 percent of high school graduate attended college[7]

These rates of participation reflect long established patterns of socialization, discrimination, and economic access; but they also reflect the barriers to participation and post-secondary education[8] which are commonly experienced by women and members of racial-ethnic groups which may be found in admissions policies or practices, financial aid practices, student programs or services, and the structure and content of the curriculum, research, and academic disciplines of post-secondary education.

If higher education is to serve these groups adequately and to expand the pool of student consumers, it must do more than simply open the doors to these groups. It will be necessary to re-examine some of the most basic assumptions used for the structuring of institutions of higher education and the assumptions and premises of curriculum, research, and the structure of academic disciplines if their needs are to be met and if all students are going to be prepared for participation in the society of the future.

2. *The educational needs of adults have expanded, and the conditions and structures for meeting these needs have similarly expanded.* One of the predictable conditions of our society is rapid change and the corresponding obsolescence of our knowledge. The rate of change in our society and the concurrent changes in our personal and professional lives have created a demand for continuing education and lifelong learning. A recent study of adult careers indicated that adults will make an average of three major career changes during their lives.[9] Even for those who

remain within one career area, it is estimated that the knowledge originally acquired for preparation for any profession is largely obsolete ten years after graduation.[10] Indeed, the need for continuing education services is sufficient to suggest that one of the crises facing all sectors of our society is the competency crisis, or the need to ensure that persons occupying roles of responsibility have the needed knowledge and skills to perform their roles competently.

Billions of dollars are expended annually by the private and public sectors to provide educational services which can increase the capability of personnel. Although some post-secondary institutions have responded to continuing education needs, private industry has been the major force in moving to develop services which can meet these needs. Thousands of training and education services groups and consultants have assumed responsibility for continuing education. Seldom have post-secondary institutions seen the values of working on problems of the application of knowledge and the provision of technical assistance services and developed programs or flexible structures for accommodating these needs.

The trend away from higher education institutions for research and technical assistance services is vividly demonstrated within the field of education. The major portion of the nation's educational research funds has been assigned to educational laboratories or organizations operating outside the auspices of post-secondary education. Even when such organizations do operate within the auspices of post-secondary education, there is seldom any interaction between the unit providing research and technical assistance services and the academic departments or faculty. Thus, much of the potential value of the interaction between academic and applied concerns is never realized.

If post-secondary education is to undertake the necessary reform for constructive change, it will be necessary for institutions to plan for greater interaction and coordination among the research, teaching, applied research, technical assistance, and continuing education functions necessary for all academic disciplines. Such reform should be implemented in ways that encourage diversity of institutional programs and for greater utilization of existing resources. This will require a basic change in the orientation of many institutions as well as the development of new administrative structure and policies for the provision of such services.

In addition to the need for developing programs for groups or organizations needing educational services, it is also clear that there is a need for an expansion of opportunities for individuals to participate in more flexible, lifelong learning programs. The provision of decentralized services, encouragement of part-time study, of non-degree career development programs, and the revision of policies which inhibit continuing education programs are examples of the measures which can be taken to extend the continuing education services of postsecondary institutions.

3. *The pressures for a greater diversity of faculty and for renewal of faculty have increased.* As Flowers pointed out in her paper, faculty are likely to "come under a scrutiny for performance unlike that which they have seen in the past." This scrutiny is likely to take two forms—examination of the composition and characteristics of the faculty, and examination of the nature and quality of the services provided by post-secondary education faculty.

When we consider the composition of post-secondary education faculty, once again we find a general underutilization of women and members of racial-ethnic groups. One of the most recent reports on the utilization of women in higher education is found in the 1975-76 publication of the American Association of University Professors, *Nearly Keeping Up: Report of the Economic Status of the Profession.*[11] According to this report, the total percentage of female faculty in 1,436 institutions sampled was as follows:

	Percentage Women	
	1974-75	1975-76
Professor	10.1	9.1
Associate Professor	17.3	16.6
Assistant Professor	27.9	27.9
Instructor	48.0	49.3
Lecturer	41.4	41.2
All Ranks	22.5	21.7

The underutilization represented in these figures is apparent when a comparison is made of the 9.1 percent of full professors who are female with the 12.9 percent of all recipients of doctorates awarded between 1920 and 1973 who are female.

The AAUP report not only indicates a decrease in the percentage of women employed on higher education faculties, but also a decrease in the compensation of women faculty members relative to that of men. In 1974, the percentage difference between the average compensation of men and women faculty members of the same rank was 4.5; in 1975-76, this differential had increased to 5.2 percent.

Findings similar to those of the AAUP report have been published in many studies. Other data confirm that:

- Women are concentrated in less prestigious education institutions; in the private "research institutions" women constitute only 10.8 percent of the faculty, while in private two-year colleges women comprise 34.2 percent of the faculty.[12]
- The gap between the salaries of female and male faculty members increases with the prestige of the employing institutions. A 1975 estimate of the average gap between female and male faculty nationwide was $2,800; the comparable estimate for faculty employed at university centers was $3,800.[13]
- The percentage of women holding tenured faculty positions appears to be declining. In 1971-72, 17 percent of women faculty occupied tenured positions; in 1975-76, this figure was only 13 percent.[14]

When we consider the status of women in administration, their underrepresentation is clearly apparent. Alexander Astin's study of women in higher education included the finding that 19 out of 20 freshmen enter institutions in which all three key administrative posts (president, chief academic officer, and dean) are held by men.

A comprehensive study, *Women and Minorities in Administration Education Institutions*, has recently been published by the College and University Personnel Administration.[15] One-thousand and thirty-seven institutions of higher education provided data on 18,035 administrators employed during the 1975-76 academic year. These data indicated that:

- The large majority of people holding the 52 types of administrative positions studied were white men. White men held about 79 percent of the administrative positions at the institutions surveyed, white women held 14 percent, minority men held 5 percent, and minority women held under 2 percent.
- The institutions with women or minority student bodies employed a larger percentage of women and minorities in administrative posts than did white coeducational colleges.

- At all institutions, men dominated the chief executive positions, holding 96 percent of the posts at both white coeducational and minority institutions, 69 percent at white women's colleges, and 100 percent at white men's colleges.
- Women and minorities were generally best represented in positions relating to student affairs and external affairs.
- Job concentration was much greater by sex than by race. The job concentration of women (both white and minority) tended to be much greater than that of white men and somewhat greater than that of minority men.
- Women, both white and minority, were paid only about 80 percent as much as men with the same job titles when employed by the same institution.
- In contrast, though employed predominantly in the lower-paying positions, minority men were generally paid about as much as white men holding the same job title at the same type of institution.
- The percentages of jobs held by women and minorities generally tended to decrease as salaries increased, except at women's colleges and minority institutions.

It is clear that changes in the policies and practices of post-secondary education institutions must be made if women and minorities are to attain equal opportunity and equal treatment. The attainment of such equality is a legal requirement—both female and male employees are legally entitled to be employed and compensated for their employment without discrimination on the basis of sex or race. It is also a requirement for survival of higher education. Quality in higher education teaching and administration can only be maintained when the elimination of discriminatory practices makes it possible to identify and employ those persons who are most qualified to perform the complex functions required in our evolving society. Just as other sectors of the society are being called upon to ensure equality of opportunity, the pressures upon higher education to demonstrate a similar level of commitment to the elimination of discrimination will be required.

The second form of scrutiny placed on post-secondary institutions will be that of the quality of services provided students and other consumers. Providing an adequate response to the needs of our society will rest in large measure on the quality of services provided by faculty. Although it is widely acknowledged that there is need for revitalization of faculty, and that economic conditions do not permit the infusion of "new blood," little attention has been given to the development of systematic programs for the revitalization of faculty. The model which has traditionally been followed is that faculty would maintain and extend their knowledge and skills through research, professional reading, and outside consultation. For some, these measures have been adequate and provided for the maintenance of high-quality teaching services. For many, however, the opportunities for research and consultation are not sufficiently available or adequate to maintain the renewal process that is necessary for all professionals. Institutions will have to face the necessity for staff development programs, continued specification of knowledge and skills competencies, provision of incentives for excellence in a variety of areas, and continuing evaluation of faculty services. None of these measures will be easy or popular, but they will be necessary if post-secondary education is to make the necessary reforms for its own continued survival and position of service to the larger society.

The Flowers paper comments that "Probably in no institutionalized form in the country are the attitudes, concerns, pathologies, and hopes of society better seen than in the higher education institutions created, influenced, and many times directed by circumstances of the times." Although it is clear that higher education is influenced by the larger society, it is equally true that higher education influences society and can play a major leadership role in demonstrating how the issues of our society must be confronted. Many people in our society have placed their faith in education as a means of responding to changes and permitting us to meet the needs of a society which is dedicated to humanism and to excellence. The response of post-secondary education will be a major test of our ability to meet the needs of people and respond to the inevitability of change.

Notes

1 U.S. Department of Health, Education, and Welfare, National Center for Education Statistics, *Digest of Education Statistics, 1976 Edition,* by W. Vance Grant and C. George Lind (Washington, D.C.: Government Printing Office, 1977), pp. 87, 96.

2 ———.*Earned Degrees Conferred, 1974-75*, by Curtis O. Baker and Agnes Q. Wells (Washington, D.C.: Government Printing Office, 1977), p. 3.

3 ———. *Digest of Education Statistics, 1976 Edition* (Washington, D.C.: Government Printing Office, 1977), p. 110.

4 ———. *Earned Degrees Conferred, 1974-75*, Summary Data (Washington, D.C.: Government Printing Office, 1977), p. 14.

5 ———. *Digest of Education Statistics, 1976 Edition* (Washington, D.C.: Government Printing Office, 1977), p. 95.

6 *Ibid.*

7 Mary R. Carroll, David L. Clark, and Karen G. Beam, *Women in Colleges and Universities* (Indiana University and University Council for Educational Administration, 1977), p. VII-2.

8 For a discussion of the barriers to women's participation in post-secondary education see Esther Manning Westervelt, *Barriers to Women's Participation in Postsecondary Education: A Review of Research and Commentary as of 1973-74* (Washington, D.C.: U.S. Department of Health, Education, and Welfare, National Center for Education Statistics, 1975).

9 F.E. Emery and E.L. Trist, *Towards a Social Ecology: Contextual Appreciation of the Future in the Present* (London: Plenum Press, 1973), pp. 164-65.

10 Malcolm Knowles, "Rationale for Adult Education" (unpublished paper, 1969).

11 American Association of University Professors, *Nearly Keeping Up: Report on the Economic Status of the Profession, 1975-76* (Washington, D.C.: American Association of University Professors, 1976).

12 Carnegie Commission on Higher Education, *Opportunities for Women in Higher Education* (New York: McGraw-Hill, 1973), p. 52.

13 Carnegie Council on Policy Studies in Higher Education, *Making Affirmative Action Work in Higher Education* (New York: McGraw-Hill, 1975), p. 48.

14 Marion Kilson, "The Status of Women in Higher Education," *Signs I* (Summer, 1976), p. 937.

15 Carol Van Alstyne, *et. al. Women and Minorities in Administration of Higher Education Institutions* (Washington, D.C.: College and University Personnel Association, 1977).

TRENDS IN THE CHURCH: A LOOK TO THE FUTURE

Leo Sandon, Jr.

Preliminary Considerations

Assuming that it is wise to be open and accountable with regard to one's vantage point and presuppositions, I want to acknowledge that the standpoint from which I offer these comments is that of one who *was* a campus minister, who *was* an officer responsible for the development and execution of policy in ministry to higher education, and as one who *is* a churchman and professor. The point is that my professional involvement in the campus ministry is part of my past, and therefore I fear that my understanding of current trends inevitably is dated and even uninformed. Most of my current contacts with campus ministers occur on occasions when I am lecturing or leading discussions on theological or ethical themes. I have never been involved in serious decision making concerning the role of church-related colleges and universities.

My professional role in campus ministry began in 1969, the year the Danforth Study was published. My hospitalization in January, 1970, was the occasion for the opportunity to "read, mark, learn, and inwardly digest" that two-volume landmark and to struggle with some of its implication throughout the decade of the '70s. I may as well admit that I am something of a closet Underwoodian.[1] But I'm neither *just* an Underwoodian, nor am I just *any* Underwoodian, so use this admission as a handle toward understanding, not as a lever for easy dismissal.

Further, my perspective is that of one who struggled with issues of ministry in higher education in the state of Florida. While I have been conversant with national trends and active in the formulation of some national and regional strategies for ministry in post-secondary education, this Floridian context has contributed to my peculiar squint on ministry in post-secondary education. The context in which I operated was ecumenical by definition.

Specifically, over a fifteen-year period my professional association has been with the United Ministries in Higher Education, serving as President of the Florida Commission, 1973-1975.

Currently, I am a professor of religion and the director of an interdepartmental American studies program. My major academic interests focus on religion in American culture and religion in higher education. I also direct an ecumenical and independent research and educational institute which is concerned with the process and goals of public policy formulation in Florida.

Moving now from a discussion of vantage point in the external sense of the term, *and* believing that our heads are not only in space and time but also that space and time are in our heads—that is, that we are creatures of our own personal histories—permit me to acknowledge the internal vantage point from which I take my sightings.

Doting on the obvious, I am white, Protestant, male, and middle-aged. Less obvious is the fact that my educational background is midwestern liberal college, Harvard Divinity School, the Episcopal Theological Seminary, and Boston University, which is to say, "elitist" in aspiration, if not in attainment. I pastored a United Church of Christ congregation in Massachusetts from 1963 to 1969, and my initial understanding of campus ministry took form in the northeast, specifically in the metropolitan Boston area. The civil rights movement in the '60s shaped my sense of professional vocation in an enduring way, and little in my theological or vocational formation prepared me for 1968.

Theologically speaking, my mentors have been primarily H. Richard Niebuhr, and secondarily, his brother Reinhold, though only in their writings. I identify with that theological tradition which links Augustine, Calvin, Jonathan Edwards, the Niebuhrs, James Reston (I think) and, maybe, John Updike. Ecclesiologically I function as a Presbyterian (PCUS) these days, with supplemental participation in the Episcopalian liturgy on appointed occasions.

Moving now to a more propositional presupposition, I need to acknowledge my conviction that the decade of the 1960s was a cultural watershed in the American experience. I am in essential agreement with Sydney Ahlstrom's judgment on this question:

> The decade of the sixties was a time, in short, when the old foundations of national confidence, patriotic idealism, moral traditionalism, and even of historic Judaeo-Christian theism, were awash. Presuppositions that had held firm for centuries—even millennia—were being widely questioned.

> Some sensational manifestations came and went (as fads and fashions will), but the existence of a basic shift in mood rooted in deep social and institutional dislocations was anything but ephemeral.[2]

The point is that with the turbulent sixties the implicit pluralism in American culture became explicit in a jolting and disorienting manner. The implication of this conviction is that we cannot do an "end run" around the sixties in an attempt to realize some restoration of an earlier consensus. Dealing with the reality of the sixties continues to be a fundamental requirement for engaging the problems of the seventies.

Without further disclaimer or examination of premises, let me proceed to identify future trends in the mainline churches' approach to ministry in post-secondary education. Note, please, that in using the language of the topic assigned to me, by *church* I mean to say *mainline Christian denominations.*

Emerging Considerations

TREND #1: *The church is becoming more attentive to its ministry in and to post-secondary education.*

Mainline American denominations are in the process of rethinking the nature and scope of their ministry to and in post-secondary education. This reassessment includes an examination of the role of church-related colleges and universities, the strategy for and support of campus ministries, and (less frequently) a consideration of yet other modes of being involved in the world of post-secondary education. The reconsideration also includes a concern to identify and articulate a theological rationale for ministry to post-secondary education. Involved in this process of reassessment is an analysis "of the environment in which higher education functions and in which it will function in the future, including social, economic, and demographic trends."[3] Such task forces as The National Commission on United Methodist Higher Education and the Presbyterian, U.S. *Ad Interim* Committee on Higher Education have their counterparts in virtually every mainline denomination.

Denominations are rethinking the nature of their commitment to church-related colleges and universities. Increasing numbers of high school graduates, sons and daughters of the church, are choosing public rather than private colleges because the publicly supported institutions are less expensive. The public sphere of post-secondary education will be carrying over ninety percent of the total load in 1980! Simultaneously, the trend toward smaller high school graduating classes inevitably means fewer students enrolling in colleges. Many of our denominational colleges are caught in the dilemma of falling enrollments and rising costs of operation. I think it is accurate to observe that for church-related colleges and universities, a kind of general rule of survival will be in force: *Those church-related colleges and universities which have a future are those which can operate with institutional and educational strength which is primarily based on other than church financial support.*

The trend is toward recognition that the Constantinian period is largely over in American higher education. This emerging consensus acknowledges that strategic funding of selected private church-related colleges will continue, and may even be crucial in certain cases, but maintenance of denominationally related colleges hardly is the wave of the future. Such a concession is not paramount to asserting that the private sector of post-secondary education will wither or that more sectarian types of religious groups which are characterized by high intensity personal commitment on the part of their members will not support flourishing schools. This general rule does not include professional theological education, although the trend in seminaries and schools of theology will continue in the direction of cutting back and consolidating. As an Americanist scholar, I can get as excited as anyone about the halcyon days of church initiated and sponsored colleges and universities, but it is not a part of our future.

Churches are also reviewing their strategies in campus ministries. When I entered the campus ministry there was something of a *de facto* assumption in both ecclesiastical and higher educational circles that campus ministers were in actuality separated from "regular" church ministries. In the Danforth Study, sociologist Phillip T. Hammond documented the proposition that campus posts served as locations for ministers who might otherwise leave the church.[4] According to Hammond, the church quarantined its radical clergy in the campus ministry. Perhaps the less obvious aspect of this phenomenon is that the church was as generally pleased with the arrangement as were the campus clergy.

There has been a dramatic shift away from this "live and let live" arrangement as denominations have initiated hard-nosed inquiries regarding the effectiveness of current strategies for campus ministry. I suspect there are three reasons for this new attentiveness to ministry in higher education. One, obviously, is economic. Denominations pressed by diminishing financial resources are not able to fund special ministries to the extent they once did. A second reason for the new re-evaluation is more negative, but in some judicatories at least, there has been a reprisal response against the perceived excesses on the part of activist campus ministers in the 1960s and early 1970s.[5] The third reason for denominational evaluation of campus ministries is the recognition that too little attention had been paid to what really was the faltering continuation of the campus ministry programs of past decades.

TREND #2: *There is in the church and emerging theological-ethical rationale for ministry in and to post-secondary education.*

Denominational folk naturally tend to employ their own distinctive language when they attempt to identify and articulate a theological rationale for any ministry. Thus there are Methodist ways of saying things, Presbyterian modes of expression, and an Episcopalian style in theological discussion. Nonetheless, there are in my opinion two emerging motifs which are being frequently spoken in a variety of denominational dialects: the one is a theological concern and the other an ethical imperative.

The first motif is a concern for wholeness in the human community. Thomas Trotter speaks this language when he writes concerning a theological basis for higher education:

> God has created the world to be the ecology in which persons would so live that they would worship and "enjoy" the creator forever. Thus, fundamental to all theistic statements are the ideas of joy, responsibility, care for the world, love of neighbor, and a lively sense of the wholeness (holiness) of all things. . . . So the Jewish *Shema Yisroel*, "There is one God," is another expression of this unitary element. Coherence and confidence are the functional and vital deducations from this *mono*-theism.[6]

Dr. Trotter was writing with a specific reference to institutional integrity. Those persons who speak in a somewhat different frame of reference also use the language of wholeness.

For instance, those who are advocates in behalf of the liberal arts tradition speak of the need for the liberal arts to become truly liberating and to see learning become whole again. This is also true of those who speak for interdisciplinary efforts. One last time I must dust off my favorite quotation from William Stringfellow:

> But it is these men and women we must have regardless of their academic pedigree—prophets, poets, apocalyptists, scientists, scholars, intellectuals, persons who sprawl across intellectual boundaries, who will not toe the line, individuals

> as large as life, irrepressible, troublesome, and exemplary. The University needs such persons so that scholarship can once again become whole, ripe, and human. To overcome the specialization and fragmentation of our day we need a vision of wholeness and personal embodiment of wholeness.[7]

Again, those who are concerned for vocational education—career education—remind us that we have a theological concern for the idea of Christian vocation, i.e., that the church has a concern about the way in which persons view their work. We have a concern that life be seen whole—a vision which requires the integration of total life. Increasingly the church appears to be recognizing its commission to articulate our real vocation as persons who are in families, who have careers, and who are citizens of the community as that of loyalty to the One beyond the many who has "called" us to discipleship. Church folk are discovering that this is an essential concern of the Church of Jesus Christ.

The other motif is basically ethical in nature. This quotation from an unpublished proposal made by the Task Force on Higher Education of the Women of the Church, PCUS, is illustrative of this concern.

> A deeper problem [than that of the pressure on denominational colleges] is the recognition that higher education holds an increasingly important place in determining the future welfare of our country and the world. As Christians we cannot abandon our responsibility; we must find ways to influence the decisions that are being made in the classrooms and the research labs of institutions of higher learning and in board and committee rooms where research findings are respected.[8]

Nevermind that this observation on the centrality of the university is reminiscent of what we know is a dated Underwoodian notion; the point of this statement by an unidentified Presbyterian laywoman is that there are questions of value clarification and value advocacy in the classroom and that research and the uses made of research—questions regarding the moral use of knowledge—are crucial in the formulation of policy in both the public and private sectors of our common life.

What is important about these emerging theological-ethical motifs is that they are shared concerns—shared corporate goals if you will—between the church and the communities of postsecondary education. Too often in the past we have come to this question either from serious analysis of the situation in the academy or in the church. The promising factor in this concern for wholeness and with the question of values is that they have emerged from a discussion of wider community needs.

TREND #3: *The church increasingly is more concerned with ministry than with ministers in its mission to post-secondary education.*

There has been a shift of focus from ministers to ministry. Rather than the traditional strategy of concentrating on placing campus ministers in a location for a residentially based ministry, the emerging emphasis is on the church's ministry. What church leadership at last is realizing is that post-secondary education has burst the boundaries of time and space. The key organizing concept is "lifetime learning" and the arena has shifted from the "campus" to the community: Education is now construed as "touching life in a lifelong way." The goal must become the equipping of the church for its ministry in and to post-secondary education rather than that of supporting a cadre of professional "campus ministers." Now this does not mean that more traditionally oriented campus ministries are going to be abandoned. I earn my bread on a state university campus in which our student body is largely residential and in which there are several full-time campus ministers in denominational centers who are engaged in effective campus ministries. Funding spent primarily on the career development needs of professional campus ministers is more appropriately derived from private foundations than from denominational judicatories.

This shift from an emphasis on the deployment of professional campus ministries to an emphasis on the church's ministry is in part a recognition of economic limitations. Synods, presbyteries, annual conferences and dioceses simply do not have the financial ability to establish and maintain traditional campus ministries at the incredible number of community colleges and technical schools which have appeared in the last decade.

One can only see this trend as both hopeful sign and helpful corrective. Since 1970, I have served on a local United Ministries Center Board and the most evident trend throughout the decade has been that of growing and vital participation on the part of churchpersons from several congregations. From a kind of perfunctory and nominal willingness to follow the professional lead, the committee has moved to a genuine ownership of the ministry. There is evidence that this is not an experience peculiar to Tallahassee.

TREND #4: *The church is beginning to recognize that its ministry in and to post-secondary education entails more than "student work."*

A continuing conflict between church leaders and many campus ministers is generated over strong and sincere differences of opinion on whether or not ministry in post-secondary education should focus essentially, indeed exclusively, on "student work." Many discussions simply assume that student work is the chief end and aim of ministry in and to higher education. The concept of "student work" commonly means ministering to adolescents who are engaged in post-secondary educational curricula until they return to the "real world" of vocational and civic responsibility. Obviously, if there is much wisdom associated with trends to which we have alluded above, then an exclusive focus on student work necessarily is truncated and inadequate.

We must not be too quick to dismiss a strong "student work" orientation as simply unsophisticated or misguided. Lest it go unsaid, let us acknowledge that students are an important part of the post-secondary education scene. I am prepared to argue that if a particular campus ministry has not succeeded in gathering a community of students, then the appropriate questions is, "O.K., what are you doing?" It is one thing to explain patiently to fellow church folk that contemporary students characteristically are not looking for a "home away from home" and that they don't want their leisure time organized. But it is another thing to be able to give an accounting for not having students involved in a post-secondary educational ministry. Ministries to "structure" or to higher education in general can prove to be very amorphous and too conveniently inappropriate for evaluation by any specific canons of accountability.

I think many of us in mainline churches are given pause concerning this issue because we feel uneasy with the apparent success in student work of the more conservative, evangelical campus ministries. Indeed, one of the most important phenomena in contemporary American culture is the renascence of evangelicalism. We all need to ponder the apparent impact that conservative evangelicalism is having on young adults throughout America. Those of us in mainline denominations really are not certain why conservative churches are growing, but we are uneasy about the resurgence of evangelicalism in our nation.[9] In many cases the ability of conservative evangelical groups such as Campus Crusade for Christ and The Inter-Varsity Fellowship to attract impressive numbers of students produces an unfavorable comparison with our mainline ministries to students.

While one must not summarily dismiss what in many instances are well-grounded concerns for "student work," one must press for the recognition that a "student work" orientation does not exhaust the meaning of ministry in and to post-secondary education. There have been, for instance, cases of impressive ministries which center on particular professional schools and the crucial theological and ethical issues associated with a given profession. One thinks of the creative ministry to the Houston medical school complex and its productive exploration of ethical issues associated with research in the life sciences and with policies in surgical practice.

I will also allude to the work of my own group, The Institute for Social Policy Studies, an independent, non-profit research and educational organization established in 1974 to examine the ethical, legal, and social implications of public policy issues in Florida. Those of us who organized the Institute were attempting to link the concerns of the church with the expertise of the university toward the end of producing a more ethically sensitive discussion about, and formulation of, public policy. This is a ministry in and with higher education—in a sense *to* higher education—but with a focus on the wider community.[10] We have had modest success in affecting the quality of discussion and we have even been responsible for the enactment of policy (laws) which probably would not have occurred without our efforts. Recently we have researched and published our findings on the relationship between Florida Agribusiness and The Institute of Food and Agricultural Sciences at the University of Florida. Such a study raises significant questions concerning the moral use of knowledge, the relationship of theology to the social sciences, and the way in which what appears to be a clash in data content turns out, upon examination, to be clash in values.[11]

Five years ago the church would be hard pressed to understand the need for, the promise of, these models of ministry to higher education which were other than a "student work" orientation. Today this is not the case. I foresee church grants and sponsorship for a variety of projects and inquiries which are not directly involved in "student work" ministries.

TREND #5: *The church is tending toward* both *a neo-denominationalism and localism in its strategizing for ministry to higher education.*

There has been a decreasing faith in ecumenical structures of ministry in the decade of the '70s. One guesses that this is part of the large American picture which is one depicting the decided reduction in the ecumenical euphoria which characterized the 1960s. Certainly it is fashionable to have reservations about ecumenism. The spirit of the times has been one which emphasizes pride in ethnic differences and in the value of the particularities of each religious tradition. Further, the initiative of the unity movement has shifted from centralized international and national bureaucracies to grassroots localism.

Although my own Christian formation has been influenced by a pronouncedly ecumenical bias, and although my commitment to the "coming great Church" is unabated, I do not interpret the movement away from ecumenical enterprises as either without some positive aspects or as a permanent situation. One of the contributing factors to the demise of the Florida United Ministries in Higher Education was the misleading rhetoric. In those days we talked ecumenism, but the political and economic realities were denominational. We talked about covenant community when all we really were willing to do was convene in loose tribal confederation. The most ecumenical denominations have tended to be those which have the least to lost in terms of institutional strength. The greater the institutional power, the more reluctant the "bishop types" are to be really ecumenical in commitment. I think this neo-denominationalism is a penultimate not an ultimate situation in ministry to post-secondary education because there are tasks to be done which can only be done well on an ecumenical basis. Further, it is difficult to speak in behalf of wholeness in the academy when we have the same "box-like" structures for reality which the academy has.

There is also a new enthusiasm for the local approach to ministry in and to post-secondary education. This has been a needed corrective to centralized planning and administration which did not accommodate to the functions and forms of ministry which were appropriate to a particular locality. It is predictable also that the current romance of "localism"—the grassroots mystique—will be somewhat dispelled as churchpersons rediscover that many problems cannot be engaged locally and that there are many projects which regional and national groups can undertake more successfully together than separately.

Summary

I have suggested that there are five identifiable trends which emerge from the church's attempt to formulate strategies for ministry in post-secondary education, and which point toward a particular direction in the future. These trends are:

1. The church's newly adopted attentiveness to its ministry in and to post-secondary education.
2. A new theological-ethical rationale for the ministry in and to post-secondary education.
3. The increasing concern with ministry rather than ministers in the mission to post-secondary education.
4. The recognition that ministry in and to post-secondary education entails more than "student work."
5. The tendency toward a neo-denominationalism and a sometimes romantic attachment to the virtues of localism.

These five trends I think are there. I am certain that more should be identified, but I find it hard to imagine more significant trends than the ones I have chosen to highlight.

Notes

1 I am "Underwoodian" in that I have accepted the Underwoodian legacy of the linkage between the church, the university, and social policy formulation as my concern, because it is an important question. I have tried to take seriously the implications of the concept of "prophetic inquiry." Of course, I've never assumed that the Danforth Report was an adequate and comprehensive statement. At the time of its publication, the Underwood Study hardly was "trendy," being too late to pick up on the late '60s organic populism and countercultural perspective. Certainly the Underwood Study was elitist in its premise, but then so is the National Institute for Campus Ministries and the current Danforth programming to explore values in higher education. The theological/ethical perspective of the Underwood Study—"The responsible self engaged in shaping social policy"—is not all that irrelevant for strategizing about ministry in post-secondary education today. The Danforth study was dated before it was published, but there still is much more to be mined from that too quickly abandoned vein.

2 Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven: Yale University Press, 1972), p. 1080.

See also my chapter in George Bedell, Leo Sandon, and Charles Wellborn, *Religion in America* (New York: Macmillan Publishing Company, 1975), p. 501ff.

3 *A College-Related Church: United Methodist Perspectives* (Nashville: National Commission on United Methodist Higher Education, 1976), p. 4.

4 Phillip E. Hammond, "The Radical Ministry," *The Church, The University, and Social Policy*, Vol. II, ed. Kenneth Underwood (Middletown, Connecticut: Wesleyan University Press, 1969), pp. 8-15.

5 When, as part of my job as President of the Florida Commission, UMHE, we held hearings around the state on questions of campus ministry style and content, I heard frequently a version of the following comment from both pastors and lay leaders: "You rejected us and did your own thing in the 1960s; now we're not sure that we want to buy in when you tell us we're needed in the 1970s." Many church folk clearly wanted to back off from identification with controversial campus ministries.

6 F. Thomas Trotter, "A Theological Basis for Higher Education," *A College-Related Church: United Methodist Perspectives* (Nashville: National Commission on United Methodist Higher Education, 1976), p. 29.

7 The citation for this quotation will be provided later.

8 Unpublished proposal circulated by the Task Force on Higher Education of the Women of the Church, Presbyterian Church in the United States, Atlanta, Georgia, Oct. 1, 1977.

9 See Dean M. Kelley, *Why Conservative Churches Are Growing* (New York: Harper & Row, 1972).

10 Indeed, there would be no Institute for Social Policy Studies were it not for the willingness of the United Ministries in Higher Education to sponsor and fund it. Here an ecumenical organization with a portfolio for ministry in higher education had the imagination and commitment—and the resources—to empower an institute which most private foundations would be slow to support.

11 See *Florida's Farmworkers . . . Toward a Responsible Public Policy*, ed. Leo Sandon, Jr. (Tallahassee, Florida: The Institute for Social Policy Studies, 1977).

A RESPONSE

Peggy Ann Leu Shriver

The five trends identified by Leo Sandon do not incite strong argument because they are stated in such a rounded way that the sharp angularities beneath the surface do not jab. I find myself more drawn to the sub-trends of his paper than to his major trend statements, which is to say, I would emphasize and find more crucially interesting some points which he mentions chiefly in passing.

Yes, the church is paying more attention to its ministry in and to post-secondary education, *because of forces and changes in higher education and in the churches.* These changes also nudge the churches to a rethinking of their theological-ethical rationale for ministry, to a restatement of ministry and a redeployment of limited resources, and to some structural and organizational shifts along the lines of Leo Sandon's other listed major trends.

No clearer evidence of concern over the state of affairs among the churches, church-related institutions, and ministry within higher education generally is needed than the "overview of current denominational policies and studies" just completed in draft form by Robert Parsonage. He has examined carefully the important documents of 18 denominations over the past five years and has found all of them reconsidering their higher education relationships. Aspects of this timely research will be drawn upon in the comments to follow.

Changes in Higher Education

Demographic projections are an uncertain guide for higher education planners. There will be a decline of 18- to 24-year olds in the population in the 1990s and the year 2000, based upon the current decline in births. But whether or not a higher or lower percentage of that age group will enroll in post-secondary educational institutions is a matter of shrewd guesswork regarding the economy, job trends, government policy, inflation, and student temperament.

Clearly, the costs of education, public and private, are rising at an alarming rate. One less noticeable result of rising costs is the increase in the number of non-residential or commuting students. These may be persons who continue to live at home or to take a modest course load while holding a job. Others turn to less expensive alternatives like two-year community colleges, which are increasing in size and number. The relatively more expensive church-related college may suffer enrollment loss as a result of its inability to compete financially and as it becomes increasingly attracted to modification of its religious nature in order to receive financial benefits from the federal government. In turn, its compromises toward a more secular program provide the denomination reason to question continued church support.

The fluctuating job market and increasing flexibility within lifetime careers pose special challenges to higher education. I heard President Terry Sanford say at a recent Duke commencement that it is time for institutions like Duke to reassert the importance of college education on grounds other than the ability to get students higher-paying jobs when they graduate. The age range of students in colleges and graduate schools is broadening as more and more persons, including many women, return to school for mid-life career changes.

The college campus, according to Barbara Hargrove in a survey of San Francisco Bay Area institutions, "is more nearly a service station for needed skills or personal development than a source of religious insight or public values," or a place to act out youthful idealism. The diversity in age, in experience, in religious traditions which include greater representation of non-Christian religions than the recent past, combined with a large number of commuters, makes a sense of "campus community" difficult to achieve. This has role and programs implications for campus ministry

Indeed, the profusion of religious options which have emerged especially among college populations is worthy of more attention than Leo Sandon chose to give it. The Eastern religions, such as Hare Krishna and Unification Church, attract students into a full-time commitment which diverts them from their educational effort, and they leave the campus. Others are drawn into Campus Crusade or Inter-Varsity Christian Fellowship, sometimes away from their home church ties. Various kinds of spiritualism, the occult, self-realization or human potential movements, Transcendental Meditation, Zen, astrology, make some of the finer distinctions within the ecumenical movement seem like insignificant hair-splitting. Religiously inclined students, however, are drawn to a re-examination of their own heritage, and Barbara Hargrove reports a renewed interest in basic religious instruction on campus that seems to reassert a strong denominationalism. (Also, a renewed interest in Bible courses is reported in some areas.)

Meanwhile, the academic administration sighs with some relief and some concern that campus activism of the sixties is in recession. Age diversity, a commuting mentality of one foot in school and one in the "real world," and a pluralism that defies easy coalition contribute to a less activist scene. Perhaps there is also an awareness that taking over university administration buildings may come perilously close to destroying an institution without seriously changing the society.

But the values issues within education and its interaction with the society remain. Where we should choose to put the considerable research energies of the university is an important question. Admissions policies which affect minority groups in the society are important to debate. Which governmental contracts to solicit raises significant ethical and education questions. Here I can only underscore Sandon's illustrations under Trend #4 that post-secondary education ministry is more than "student work."

Perhaps because I've done some concentrated reviewing of shifts in the radical right through my office in the NCCC, I must add another footnote to the forces at work in or upon higher education. There are clear indications that a "New Right" is emerging in response to changing social, economic, and political facets of American life. This is a highly sophisticated, intensely motivated, well-financed, politically astute group of leaders who are open to a coalitional style not usually attributed to radical rightists. One cluster of this emerging group is evangelical (Campus Crusade/Third Century Publishers). An issue which is beginning to garner their attention is education, and some forceful challenges may be brewing on socially-concerned curriculum, federal funds to education, taxes, "godlessness" in schools, lack of "basics," busing, and textbook selection. This could well engross the energy of the churches whether we prefer this set of issues or not.

Changes in the Church

So far we've examined in rather impressionistic fashion some forces at work in the society which affect higher education. The church is also one of those forces, and it is the focus of my remaining remarks.

Financial contributions to the church are at an all-time high in total aggregate dollar amounts. Last year's contribution *increase* exceeded the rate of inflation by more than 2 percent. Denominations report a rather consistent redistribution pattern away from national structures and toward the lower judicatories and local church programs. Several factors contribute to this: inflation, which bites the dollar in the local church in a larger gulp before it is passed to the next judicatory beneficiary; a purposive restructuring by denominations to emphasize more local program responsibility, resulting in more money staying local; and a wariness toward large bureaucracy which has closed some local purses to national program. Although shifts in giving seem to have stabilized somewhat, some higher education programs and church-related institutions have suffered cutbacks from national budgets. The spasm of restructure which has rippled through many denominational organizations has disrupted some long-standing giving patterns to church-related educational institutions as judicatory lines are redrawn.

While other issues have clamored for the attention of church budgets and leadership, the importance of higher education to the church has lost priority. College campuses have been embroiled in concerns which left many a local congregation bewildered or even estranged. Leo Sandon discussed this point, and I needn't belabor it.

However one describes the "lack of church support for higher education," at the heart of the matter is a renewed identification of the relationship of the church to its higher education institutions and the theological rationale to define their unique mission. As the higher education scene shifts, as described above, the resources and ministry of the church may need to shift also.

In his survey, Robert Parsonage summarizes several key responses of the denominations to the forces acting upon churches and institutions of higher education. A number of the denominations, he says, are attempting to reformulate or reaffirm their theological reasons for work in higher education. In some instances the urgency of this need is being pressed by church-related colleges. While some denominations are reviewing the whole scope of their involvement in all aspects of post-secondary education, others are taking an institution-by-institution approach, establishing or renewing covenants of expectation between church and college. (This may provide valuable clarity to each institution, but it may lack an overall system-wide approach.) Another denominational response is to develop a competitive procedure of strategic funding or of special mission priorities. (This usefully focuses the church's funding obligations but is a poor basis for the church-related college to depend on for its own planning and budgeting.) An emphasis upon determining desirable public policy and working actively to support those public policies is another long-term denominational approach. Still others are attempting to develop an integrated institutional system of colleges which avoids duplication of special programs, staff, and facilities, or they are looking for ecumenical partners. Whatever the strategies being used, Parsonage suggests that there is a continued need for denominations to think *together* about them.

Some Questions

Because I've chosen to highlight certain trends rather than to comment directly on each of Leo Sandon's five points, I'll conclude with a few questions or comments that may suggest continued discussion or elaboration of his points.

1. In regard to his first point, he politely predicts the demise of denominationally related colleges as "not a part of our future." This is such a crucial judgment that I would have appreciated more solid supporting data. He carefully excludes some sectarian "high intensity personal commitment" schools. What about black colleges? Are they on the way out too?

2. Under Trend #2, could we add a third motif to the two Sandon mentions: the importance of maintaining an independent, even marginal educational effort which is relatively free of public control, where experimentation and respect for various approaches to truth are preserved?

3. Some illustrations would help Trend #3. If less emphasis is needed on professionals in campus ministry, how can we make better use of the lay ministry potential of professors, administrators, and teachers in higher education? And how might seminaries be enlisted to service the continuing education needs of these strategically placed committed lay Christians?

4. Given the changes in higher education which affect campus ministry, what responses might be called for from campus ministry? (Barbara Hargrove would thoroughly agree with Sandon's prophetic inquiry illustrations, but she would also add governance, i.e., "a critical view of the consequences of university policy, organization, and practices." The less college campuses have an involved and integrated student body within the political and social life of the institution, the more it is necessary for the

interests of diverse and dispersed students to be upheld by the campus ministry.)

5. There is evidence in many places for the trend toward neo-denominationalism and localism, and the positive or negative aspects of this trend could usefully be explored more fully than the final pages of Sandon's paper allowed. Positively, there is wisdom in "going back to one's roots" from time to time, and the rediscovery of our denominational heritage is important, especially if the particular heritage is examined in the context of the larger ecumenical vision. It is a necessary counter to the tendency toward "least common denominator ecumenism" which affirms certain basic truths but avoids the subtle but profoundly rich distinctions we bring to each other. But there is also the danger of simply reverting to a denominational enclave. The tasks emphasized by Sandon and Hargrove for campus ministry today—prophetic inquiry and representing diverse groups and values to institutional governance—require ecumenical collaboration to be effective.

Localism also has its positive and negative sides. Increased interest in and responsibility for ministry related to higher education by local churches and middle judicatories is a gain. With student populations becoming blurred into regular "civilian" life in a community, it is appropriate that they take their place in a local church pew also. But losses to the campus of a very special life experience isolated from ordinary reality are also losses to the church—the opportunities to work idealistically for special causes, to experiment in worship and communal lifestyles, to think and dream without being held immediately accountable—and we may need to work for structures which recapture that "free space" for the good of the church and also for the good of society. Surely, as Sandon suggests, many efforts to respond to local situations will escalate to reinvigorate regional, national, and international outreach as local intractibility becomes apparent. Is this not a highly ambiguous trend, with uncertain but hopeful consequences?

In summary, I am grateful for Leo Sandon's thought, which has prompted some second and third thoughts in my own mind. Together we will have succeeded if we have initiated some new ideas or realignment of old ones in those who have listened in on this amiable interchange.

Appendix

WHAT'S HAPPENING TO CHURCHES TODAY?

Some Basic Trend Information

MEMBERSHIP

1976 Data "A Ray of Hope"

For the first time in nearly two decades an upturn is recorded in church *attendance*, with 42 percent of adults attending. Gallup speculates that this could be the beginning of a religious revival in America. He also notes the growth in the number of persons who see religion as increasing its influence on American life. (In 1970 only 14 percent saw religion as increasing in influence, while 75 percent saw religion decreasing its influence. In 1976 the number seeing an increase of influence is 44 percent, while 45 percent still see a decrease in religious influence.)

Church *membership* for 1976 remained relatively stable at 131,012,953, but with a decline in "mainline" Protestant church membership being offset by gains in conservative and Pentecostal churches. (For example, United Presbyterians down 2.4 percent, Presbyterian U.S. down 2 percent, Episcopal Church down 1.7 percent, United Church of Christ down 1.2 percent. Gains are, e.g., Salvation Army up 5 percent, Church of God of Prophecy up 4.9 percent, Jehovah's Witnesses up 4 percent, Baptist General Conference up 3.8 percent, Seventh-day Adventists up 3.3 percent, Southern Baptists up 1.8 percent, Roman Catholics up .4 percent.) Speculation about a religious revival is not evident in "mainline" Protestant statistics; some evidence for a revival is found in conservative statistics.

1975 Data

Church *attendance* in the U.S. had leveled off at 40 percent during the preceding five years after declining steadily since 1958 (Gallup Poll). (This figure was 49 percent in 1958.) Protestant church-going is remarkably stable at 38 percent since 1964, while Catholic attendance has dropped from 71 percent in 1964 to 54 percent in 1975. Young adults have lowered their participation from 40 percent in 1967 to 30 percent in the early seventies, where it has remained.

Church *membership* is claimed by 71 percent of adults 18 or older in a 1975 survey, with 55 percent of them attending church or synagogue on the week surveyed. Among non-members, 7 percent attended a church or synagogue.

Finances "Keeping up with the . . . dollar"

Giving in 1976 was *up* from 1975: $6,183,454,273 in 1976, as compared to $5,694,461,317. This is an 8.6 percent increase, which is *greater than the inflation rate* of 6 percent (Consumer Price Index, 1976). (Inflation rate for 1977 is running higher than 1976.)

To put it in denominational *per capita* full member contributions, giving in 1976 was $149.07. The importance of adjusting for inflation can be noted in the following table:

	Per Capita Giving	*Constant 1967 Dollars* (adjusting for inflation)
1961	$ 69.00	$77.01
1968	95.31	91.47
1975	138.54	85.94
1976	149.07	87.43

Though giving has more than doubled since 1961, the increase adjusted for inflation is only ten dollars. 1976 shows a gain over 1975 constant dollars because giving was higher than inflation.

Distribution of benevolence dollars within denominations, based upon cursory investigation and several careful denominational studies, shows a decided pattern of an increase in monies going to local and regional judicatories and less to national denominational agencies. The combination of inflation and shifts in funding within denominations has put severe strain on national agency budgets.

Between 1972 and 1975 there was a 19.8 percent *increase* in expenditures for *religious and welfare activities*, unfortunately the lowest increase on the U.S. Personal Consumption list with the exception of "Foreign Travel and Other" which decreased 10.7 percent (U.S. Department of Commerce). Religion received 43.6 percent of the philanthropic dollar in 1976, compared to 51.07 percent in 1960, although since 1960 the dollar amount has *tripled* despite the percentage decrease. A fairly constant 2 percent of disposable personal annual income was given away over the past ten years.

DEMOGRAPHIC TRENDS "Ups and Downs"

The number of Americans aged 25-34 who have *never married* jumped 50 percent in the last five years. The age of first marriage is also rising, pushing to more mature years the selection of a partner. The risk of divorce for marriages contracted today is almost one out of three. Later marriage may eventually cut down family size. There has, however, been a slight *increase* in the birth rate in 1977 over 1976, possibly the "second wave" of the "baby boom" after World War II, if women postponing their first child is a factor. Prospects are for a slow population growth, meaning more childless marriages and delayed marriages with fewer children, and an increase of single adults. For the first time, more than half of the nation's households contain only one or two persons. Last year, there were more than twice as many one-person households than in 1960, according to the latest reports from the U.S. Census Bureau. This poses *a challenge for the church to reach people who are single or childless.*

Demographers generally describe the family life cycle as favorable for church membership for people under 20 years and from 35 to 64 years, with young adult years and old age as less favorable for church membership. The arrival of the first child in marriage is often the re-introduction of young adults into active church membership. Present demographic trends, presupposing a continuation of these traditional life cycle patterns, are:

1970-1980: a strong decline of persons under 20; very modest increase in persons 35-64, which translates into a *low point* for favorable church *growth*
1980-1990: both decades show very strong increase in persons
1990-2000: in 35-64 age group; modest increase in those under 20, which translates into favorable growth period for the church
1980-2000: is an aging population which has program implications for churches; emphasis on middle-aged persons with economic stability, probably becoming more conservative.

The *fastest growing segment of the U.S. population is the Hispanic sector*, with a 23 percent increase, compared with 4 percent as a total population increase. Although many Hispanics are Roman Catholic, the rapidly growing Hispanic population centers may well sustain the organization of more Protestant congregations.

Some troubling trends: about 1,000,000 teenage girls become pregnant annually, 600,000 of them actually give birth (21 percent of all births in the country), and 94 percent keep their babies, though 50 percent are still unmarried at the time of birth. The birthrate of younger teens, especially below 14, is actually increasing (Planned Parenthood). *Another challenge for churches.*

PROFESSIONALS IN THE CHURCH

"When is enough enough?"

Since 1972 the number of women seeking ordination is up 180.9 percent, says the Association of Theological Schools Fact Book. The number of women seeking doctorates in theology has doubled in four years. In 1972 there were 3,358 women and 29,678 men enrolled in theological schools. In 1976 there were 7,349 women and 35,674 men enrolled in theological schools. This is a total increase of almost 10,000 students between 1972 and 1976.

The number of black students enrolled in theological schools has increased slowly in that same time period: in 1972 there were 1,061, and in 1976 there were 1,524 (3.5 percent of the total enrollment). Hispanics have increased during that same time period from 264 to 541. Although this represents a 104.9 percent increase since 1972, the numbers are far below the general population percentage of Hispanic Americans (cf. demographic trends).

A recent study of *clergy supply* has preliminarily identified the following fact: some churches are facing oversupply while others are undersupplied with clergy. For example, there is an oversupply in such churches as Presbyterian Church U.S., United Presbyterian Church U.S.A., and the Episcopal Church. The United Methodist Church is rapidly moving toward oversupply, and already there is some problem for new clergy. Southern Baptists and the Christian Church (Disciples) are presently in balance. A historic glance is helpful: there was an oversupply of clergy during the Depression; in the late thirties and forties there was an undersupply. After World War II a huge increase in training of clergy occurred; now there is an oversupply in many denominations, but when older clergy trained immediately after the war retire, this may ease the situation. Inflation, however, affects the issue because small churches decline to hire clergy, tending toward oversupply despite empty pulpits.

Women clergy have been trained chiefly in the churches that are now experiencing oversupply problems, which adds to their difficulty in placement.

WORLD MISSIONS "Under Siege, but Dreaming Dreams"

The Protestant contribution to the world missionary force is estimated at 50-55,000, of which 65-70 percent come from North America. This has been a gradual increase from approximately 15,000 in the world missionary force in 1900. The percentage of *short-term personnel continues to grow,* now about 15.6 percent of the total force. While the Evangelical Foreign Missions Association and the Interdenominational Foreign Mission Association have slightly increased their number of missionaries, the Division of Overseas Ministries of NCCC participants have impressively decreased the number of missionaries while increasing slightly in income. The *shift* from the ecumenical agencies *toward the conservative and fundamental* agencies appears *to be continuing.* This illustrates a difference in understanding of the role American churches should play in the changing world church scene rather than simply a lessening of missionary zeal.

In a thoughtful survey of the "future," Paul McCleary of Church World Service sees the world church increasingly experiencing *duress from political systems*, both rightist and leftist. Political pressures have turned many Christians into "refugees," Christians in Diaspora who are persons of global vision whom the world church must learn to nurture and assist into channeling their creative energy. Also, many churches under political stress have survived as "enclave churches" whose integrity the world church must learn how to support in some new forms. Furthermore, a survey of multidisciplinary futuring approaches suggests, says McCleary, that the churches should be and are searching for *ways to manage global interdependency*, in ecumenical world networks, in local interpretation of shifting realities and images, and in liaison with other communities and institutions with similar concerns. In short, it is the task of conceptualizing the nature of a possible future, *a vision of a new world order* infused with Christian faith and values.

"Multidisciplinary futuring" is being done in a variety of ways and places. Most notable are the Club of Rome "Limits to Growth" studies, and the Hudson Institute. Extrapolating from the present into the future, these various futurists tend to observe similar trends, but disagree radically in the assessment of our ability and means to influence dangerous trends.

Among the most important trends to be taken into account in the search for "ways to manage global interdependency" by the world church are:

—an increasing tempo of change, e.g., technological innovation and diffusion
—increasing military capability
—population growth
—crises stemming from increased use of non-renewable natural resources
—increasing gap between rich and poor populations
—Westernization, modernization, industrialization, urbanization
—an increase in manipulative and innovative social engineering
—an increasing scale of environmental impact of human activities
—movement toward a single world economy with closely linked worldwide economic institutions
—increasingly sensate, secular cultures.

SOME MAJOR RELIGIOUS THEMES

Stated impressionistically rather than statistically, the following appear to be almost "consensus" observations about religious life in the U.S. today:

¶Apathy toward ecumenism, particularly toward structured conciliar styles, but with some fresh approaches and spurts of vitality in various places in the country—and some renewed determination to explore national commitments.

¶The "born again" phenomenon, given new public legitimacy by government leaders who espouse it, and a militancy, such as *Christian Yellow Pages*, to be a public force. (This includes some alliances with right wing political forces, in many places.)

¶The charismatic movement which crosses over traditional divisions, e.g., Lutheran/Roman Catholic, and becomes another ecumenical expression with considerable vitality, but with no structural or institutional interpretation.

¶A disenchantment with large bureaucracies, such as denominational program agencies, that manifests itself in a "new localism" which keeps funds at lower levels of the bureaucracy and in closer control by the donor. A renewed concern for problems on one's own doorstep is also a factor.

¶The arrival of Eastern religions in a proliferation of movements, particularly among young people—Hari Krishna, Unification Church, Divine Light Mission, etc.

¶Experimentation in a variety of spiritual ideas and disciplines, sometimes by adults with "mainline" affiliations, but most likely young adults of college background who are not religious in the traditional sense. Some figures from a Gallup Poll:

Transcendental meditation	4%	6 million persons
Yoga	3%	5 million persons
Charismatic movement	2%	3 million persons
Mysticism	2%	3 million persons
Eastern religions	1%	2 million persons
	12%	total

¶A widespread belief in astrology by some 32 million persons, equally of interest to churchgoers and non-churchgoers, but more among women than men (2 to 1).

¶In light of the above, some renewed earnestness on the part of "mainline" churches to reassess themselves; their need for new evangelistic approaches, a look at declining membership and dismantled youth programs, some spiritual hungers of congregations not being fed, the urgency of huge social problems on a global scale. Attempts are being made to rebuild youth programs, to establish evangelism programs, to work on communication between various levels of church life so that spiritual needs and their expression in social concern are dealt with together.

And one more to ponder:

¶*Commercialization, privatization* (loss of community), and *ritualization* are religious and social trends which add up to *secularization*, is the thesis of Princeton sociologist Robert Wuthnow. (Contrast to Gallup "religious revival" speculation.)

—*Commercialization*: A multiplicity of gods, religious marketplace today; religion easily becoming traded with no permanent obligation. Conflict minimized between competing groups by minimizing commitment, trivializing religion into "latest fashion."

—*Privatization:* Retreat into personal realm, person is sole judge of his own truth among competing claims, can remain forever a vigilant seeker after radically new religious possibilities. Religious organization has "authority" problems, also community problems, if individual keeps belief private. No "meaningful whole" of communal life in all its dimensions.

—*Ritualization*: Religion, when kept private and non-communal in the society, is naturally reduced to ritual, clearly differentiated from the standards of conduct which govern ordinary affairs.

Creative renewal is possible in the midst of these pressures, by developing emotionally supportive communal relationships, by dialogue and understanding and learning interactively among religious traditions, by identifying our collective values in the society, and by using the "marginality" of religion as a corrective to society, suggests Wuthnow.

IT IS AN INVIGORATING ERA FOR THE CHURCH!

This compilation of data is indebted to the following sources:

- 1977 Yearbook of American and Canadian Churches, *Church Financial Statistics, 1977*
- Gallup Poll data—press releases, *Religion in America*
- U.S. Department of Commerce
- *Association of Theological Schools Fact Book*
- Paul McCleary, Church World Service, paper on the future of the church.
- *Journal of Current Social Issues*, Spring 1977
- Jack Carroll, Harford Seminary Foundation, preliminary report: *Clergy Supply Study*
- The Hudson Institute
- Club of Rome reports
- *Mission Handbook*, 11th Edition, Edward R. Dayton, ed.

THE LAW: RESTRAINTS AND OPPORTUNITY FOR THE CHURCH AND HIGHER EDUCATION

F. Thomas Trotter

A central issue in the survival of the independent sector in higher education in America is the question regarding the appropriate role of the state and federal governments in funding these institutions and programs. The issue is joined for the church-related institution in the legal issues bearing on the "Establishment Clause" of the First Amendment to the Constitution. While all independent sector schools face increased problems in the vexed area of public funding and accompanying restraints, those institutions with various forms of relationships to religious bodies face additional difficulty. Since 786 institutions claim some form of religious affiliation,[1] the problem is a major one in terms of the impact on institutional higher educational systems.

There is considerable activity in the professional associations in regard to encouraging a public debate on the funding of higher education. The establishment recently of the National Association of Independent Colleges and Universities represents the intensification of this debate. NAICU members felt that the Association of American Colleges, long the leading association for all institutions involved in liberal studies, had been unable to articulate sharply the particularly urgent needs of the independent sector of schools in regard to public policies issues including funding legislation. The long-standing tacit agreement with leaders in both the public and independent sectors not to exacerbate their differences is strained under the pressures of survival issues.

The United Methodist Church, with 107 colleges and universities related to its communities, has recently completed a two and one-half year study on the future role of higher education and the church.[2] The Commission has stated (and its statement has been adopted as church policy) the position that independent church-related schools of higher education perform an essential public service function which should be recognized and preserved as a benefit for society. Furthermore, the Commission stated that both state and federal policies should preserve and not erode diversity in higher education by assuring the autonomy and viability of the independent institutions and that student financial assistance programs should be designed to provide student access to institutions of their choice. The arguments from public service, the provision of a healthy diversity, and the appropriateness of equal access form the basis of the United Methodist Church's policy in regard to the future of church-related independent institutions vis-a-vis the state and federal governments.

This growing policy debate has prompted the establishment of the Center for Constitutional Studies at the University of Notre Dame. The Center, with a broadly based ecumenical advisory board, is headed by United Methodist attorney, Phillip Moots. It is the intention of the center to do basic legal research in the areas of higher education law, particularly bearing upon the independent and church-related sector.

The rise of NAICU, the National Commission on United Methodist Higher Education, and the Center for Constitutional Studies, all reflect the growing interest in a public policy debate regarding church-related institutions and their legal standing vis-a-vis state and federal programs.

Until fairly recent times, the questions of the legal entanglements of church-related institutions were not pressing. This was due to several facts. First, the so-called church-related sector was the major element in higher education through the period of World War II, and its role was manageable in the funding environment of that period. Second, the development of major state institutions did not seriously affect the smaller, church-related college until after World War II, when enormous expansion in the state sector began. Competition for students then became a serious problem for the smaller institutions. Third, the federal government did not enter direct student funding of higher education until the GI Bill at the close of World War II. The original GI Bill had a profound effect on independent church-related higher education since it did not inhibit selection of colleges and provided tuition to all institutions including church-related ones. Fourth, rapid expansion of state and federal programs in the post-Sputnik period raised the question for many church-related institutions regarding their futures. Some completely divested themselves of church ties. Others changed charters to comply with legal restraints. The irony of this may be noted in the fact that while the courts were beginning to consider various religious indicia as not impediments to state and federal programs, the churches were counseling removal of indicia and secularizing as the solution of college survival. The General Conference of 1968 suggested:

> In situations where the continued existence of church-related colleges and universities seems dependent upon the availability of direct public grants, those responsible for the administration of such institutions—including the judicatories of the church to which they are related—may have to give serious consideration to several possibilities:
>
> 1. Merger with similarly threatened institutions in order to produce a stronger united institution.
> 2. Relinquishing church ownership or control to become public or nonsectarian private institutions.
> 3. Establishing schools, departments or chairs of religion adjacent to the public or nonsectarian private institutions permitting interchangeable credits.[3]

The formal position of many church organizations had historically been in the "separationist" camp. The struggles in the '30s and '40s over funding elementary and secondary parochial education had driven a wedge of separation between Roman Catholic and other religious communities. The separation of church and state debates shaped much popular church understanding in the period and continue to weigh heavily in the United Methodist Church, and decisively in the Southern Baptist Convention, to note only two. Americans United for Separation of Church and State remains an active and articulate organizational voice for this position and has, in fact, been plaintiff in numerous court challenges to the various public programs of support for church-related institutions.

The position taken by Americans United is essentially the position that the inevitability of entanglements must impose necessary self-restraint on the church-related college. If the colleges cannot be funded from completely private philanthropic sources, then they ought not to be in business or become state institutions. The reality of this position is, in fact, an inevitable drift of all post-secondary educational institutions into state and federal management. The courts have taken the position that one need not be driven to the horns of the dilemma here, and that guidelines and restraints may be found to provide for a public policy without the overwhelming results stated in the Americans United warnings.

Restraints do follow any decision to be involved in any form of public program. In fact, a whole new area of legal liability has arisen and will be familiar to all college administrations. It is the area of "administrative law," the regulations and guidelines that are not code but have the force of code. For the church-related college, this may also be an opportunity to demonstrate moral leadership in arenas such as affirmative action and manageable environments for handicapped persons. But this will not be without cost. Provost James Brooks of Southern Methodist University in a recent article estimated that his university faced a burden of expenditures related to compliance with regulations of external agencies in 1975-76 in the amount of $537,000.[4] In addition, the property and unrelated income of colleges and universities is increasingly under scrutiny by taxing authorities. Tax exemption has been a major public policy in providing support for independent higher education, and vigilance is now required to maintain that historic position.

Growing necessity for legal services in all areas of college administration is apparent. Participation in public programs of any type requires audits and other reportage. New challenges to equal access and affirmative action policies, as in Bakke, require extraordinary attention and care. Personnel policies and employee management have required additional attention, and faculty and staff unionization represent a whole new area of legal responsibility for the administrators. Growing interest in the notion of "ascending liability" of trustees points to an interesting legal area which will be of increased prominence. Only recently the American Institute of Certified Public Accountants has published guidelines for auditors of colleges and universities. Not discounting the benefits of uniformity in auditing practice in higher education, the thrust toward the industrial models for accounting has posed problems of interpretation and practice for university controllers. Fund balance accounting and restricted fund management present new challenges to auditors. College administrators would do well to survey the myriad new responsibilities for legal care and attention in the college and find counsel trained in higher education administration and law to guide administration. The college may resist direct support for tuition or dormitory construction loans, but in areas of salary, wage, and personnel administration, civil rights, privacy, financial aid, health and safety compliance, and other programs, the college is inevitably involved in legal matters much more complicated than in earlier periods.

But if these issues expose the college, particularly the church-related college, to a new and broad area of public and governmental partnership, it is to the question of direct funding in the independent sector that the issue is most clearly joined. A review of the recent history of the First Amendment debate will pose the problem.

The First Amendment to the Constitution prohibits Congress from making a law respecting an establishment of religion or prohibiting the free exercise thereof. The circumstances of this important amendment are familiar to all students of U.S. history. The history of interpretation of the amendment, however, is not quite so familiar.

Kent Weeks, in his fine essay on this question,[5] has noted three theories advanced to interpret and reconcile the constitutionality of programs related to funding in the independent, church-related sector. These theories are: (1) Strict Separation, as in the Jeffersonian metaphor of "the wall of separation between church and state"; (2) Cooperation, emphasizing the "free exercise clause" as encouraging support of religious educational institutions on the basis that the specter of a religion of secularism is the alternative; and (3) Neutrality, the assumption that public policy must neither impede nor advance religious activity and that hermetic separation of church and state is an impossibility the Constitution has never required. The history of decisions relating to the matters of church-related institutions suggests that the Supreme Court has embraced the "neutrality" theory. That theory has become the basis on which other courts must grapple with First Amendment challenges to the various programs aiding church-related institutions of whatever type. For many years the Court dealt with these cases on an individual basis because general principles with universal application proved to be an elusive goal. Decisions raised questions about the need to balance the constitutional elements of the Establishment Clause with the Free Exercise Clause (397US at 669); the problem of the unintended consequence for church-related institutions; the ambiguousness of historical analysis of the First Amendment (cf. *Abington School District v. Schempp*, 374, U.S. 203 [1963]); the need to look carefully at educational mission and to test the statements of mission.

The explosion of federal funding in higher education began about 1958. Prior to that time, funding was not substantial, although the federal land grant legislation had spurred development of state institutions. The GI Bill had provided assistance to veterans in both state and independent institutions without regard to the specific character of the institution other than minimal standards of accrediting. In the post-Sputnik era, massive public funding of research in the national interest spurred additional expansion of support as Congress sought to find a way to state a national goal of providing student access and equal opportunity. During this period of expansion, the independent church-related sector found itself more and more dependent upon and involved in such programs. Challenges to the appropriateness of church-related institutions receiving public funds began to find their way into the courts.

In the early 1970s, the Supreme Court began to take a fresh look at the whole issue. A "three-part" test had come to be acceptable to the Court and was reaffirmed as recently as 1976:

(1) Does the statute have a secular legislative purpose?

(2) Does the statute have a primary effect that neither advances nor inhibits religion?

(3) Does the statute and it administration avoid excessive government entanglement with religion?[8]

Three important decisions by the Court broadened and clarified the question of state support to church-related institutions to this date.

In *Tilton v. Richardson* (403 U.S. 672, [1971]), the Court sustained the U.S. Higher Education Facilities Act of 1963 providing for construction grants for facilities used exclusively for secular educational purposes. Four Connecticut Catholic colleges had received federal grants for construction purposes, and the constitutionality of the grants was challenged. The Court concluded that there was legitimate secular legislative purpose in the Act and that the primary effect of the Act did not advance religion. Four areas of entanglement analysis were identified: (1) The character and purposes of the recipient colleges; (2) the nature of the aid provided; (3) the resulting relationship between the government and the church-related institutions; and (4) the potential for political divisiveness resulting from the aid. In applying these analytic principles, the Court ruled that the program passed the entanglement test and therefore was constitutional.

As a result of *Tilton*, a church-related college may be eligible for aid if there is (1) the absence of religious discrimination in the selection of students and faculty; (2) the absence of required attendance at religious services; (3) the absence of required courses in religion or theology that tend to indoctrinate or proselytize; and (4) a strong commitment to principles of academic freedom.[7]

In *Hunt v. McNair* (413 U.S. 734, [1973]), the Court again applied the three-part test as it sustained a joint state-independent college bonding program for educational facilities in South Carolina.

Of greater interest and far-reaching significance for church-related higher education, however, was the 1976 decision in *Roemer v. Maryland* (*Roemer v. Board of Public Works*, 49L. Ed.2d 179, [1976]).

The State of Maryland provided direct, non-categorical grants to institutions, including the church-related independent schools. Taxpayers represented by Americans United for Separation of Church and State challenged the program on the basis that it was a violation of the Establishment Clause. Four Roman Catholic colleges and one United Methodist college were defendants, although one Catholic school subsequently closed, and the United Methodist institution was dismissed from the suit after agreeing to sweeping internal adjustments including formal separation from all church relationships.[8]

After the program had been sustained by a 2-1 decision in a three-judge federal district court, appeal brought the case to the Supreme Court which sustained the lower court by a 5-4 decision in which five different opinions were rendered. Justice Blackmun spoke only for the plurality. Essentially, the decision reaffirmed what the Court had said before: That it found institutions eligible for aid that had considerable religious indicia as long as they met all of the *Tilton* criteria, and that institutional aid could be designed so as to avoid entanglement problems. Weeks writes:

> The *Roemer* decision advances a number of propositions significant for the constitutional framework for aid for church-related institutions of higher education. First, non-categorical or institutional aid is in and of itself constitutional. Second, certain institutions are ineligible for aid because the sectarian and the secular functions cannot be separated. Third, Justice Blackmun's language hints that whether the aid goes to the student or the institution may not be as important as how the funds are used, i.e., for identified non-sectarian purposes. Fourth, for primary effect and entanglement analyses, the central point of controversy in this litigation relates to the character of the institution. Fifth, the Supreme Court will place heavy reliance on the trial court's assessment of the religious character of an institution. In the future it will be very difficult for a college

adjudged ineligible for aid to alter that decision by appeal to the Supreme Court.[9]

Subsequent challenges to state aid programs involving church-related colleges have been disposed of with the *Tilton* and *Roemer* decisions. Most recently, the Supreme Court affirmed a federal district court opinion sustaining the constitutionality of direct student aid programs in Tennessee. In the Tennessee challenge, it was assumed that the direct aid to the students was in fact institutional aid and therefore unconstitutional since certain of the challenged institutions were alleged to be pervasively sectarian. Apparently the Supreme Court had assumed it had adequately dealt with the matters involved in earlier decisions and that the program met the tests as outlined in *Tilton* and *Roemer.* At this writing there are thirty-six state programs functioning, most of which involve direct aid to students on a variety of formulae including tuition equalization and student need.

The church-related college in this period must give attention to another form of survival strategies beyond the public policy debate on the First Amendment. This other debate must engage the attention of church people, administrators, trustees, and faculty as they consider the role of these institutions existing for the "public good" as well as they may have existed for more narrowly sectarian visions a century ago. Now that institutions are freed from legal challenges, it is appropriate that colleges and constituencies sit down to negotiate and clarify purposes. Since the Supreme Court's guidelines have removed the necessity for rhetoric and placed the burden on institutions to be specific, the opportunity for new life and vitality is at hand. It may be that the church-related college has a special purpose not granted to other institutions of higher learning. That purpose has to do with the survival of higher education itself. Without being sectarian, the church-related college may now become the model of what liberal, humane, and open inquiry will mean in a democratic society. That is no sectarian vision, but a profoundly "religious" vocation.

Notes

1 *Education Directory*, 1975-76, p. xxix.
2 The reports of the National Commission on United Methodist Higher Education are published in seven volumes and are available from the Office of Interpretation, Board of Higher

Education and Ministry, The United Methodist Church, P.O. Box 871, Nashville, Tennessee 37202.

3 *Journal* of the 1968 General Conference, p. 1249.

4 *Trustee*, July, 1977, p. 3.

5 Kent Weeks, "The First Amendment Question," *Endangered Service* (National Commission on United Methodist Higher Education), pp. 91ff.

6 *Ibid.*, pp. 99-100.

7 *Ibid.*, p. 103.

8 *Ibid.*, pp. 119-121, for an analysis of the Western Maryland College role in *Roemer*.

9 *Ibid.*, p. 111.

A RESPONSE

William Van Alstyne

Mr. Trotter's paper essentially develops two major points. I agree with both of his principal observations and can do little more than provide minor embellishments.

His first observation is that the basic fate of church-related institutions of higher learning is tied unexceptionally to the basic fate of virtually all "private" institutions of higher learning in the United States. They have all become increasingly displaced by much more rapid proliferation of tax-supported public institutions during the past three decades. They account for a steadily diminishing proportion of all students in post-secondary education. In being compelled to recover an ever-increasing proportion of their operating costs from tuition charges, moreover, they tend to be "priced out" of the market—even after one correctly allows for the fact that tuition charges have lately been added (and increased) at many public institutions as well.

It is also correct to speak of the private institutions as becoming "priced out" of the effective student demand for higher learning, rather than to describe them as pricing *themselves* out of that demand, because the majority of escalating costs have not represented any lack of internal economy or efficiency within these institutions themselves. Many of these costs, moreover, are governmentally-imposed costs, which the institutions are then required to recover from enhanced tuition fees. Education is "labor intensive," for instance, and the congressional increase in social security taxes falls with particular severity on colleges and universities. The purposes of the Occupational Safety and Health Act may be admirable, but they too impose additional expenses which likewise must be significantly recaptured from tuition and fees. Preparation and administration of federally required affirmative action programs may also be admirable in terms of shared national goals, but, again, they involve nontrivial expenses by universities, with the private institutions compelled to pass along a good part of that expense in tuition charges. Some of the most spectacular escalating costs, e.g., energy (OPEC) costs, are plainly not the result of government command—but then neither are they the product of institutional choice or inefficiency.

Insofar as private institutions overall (and not church-related institutions in any special or additional way) are forced into a greater and greater tuition gap vis-a-vis their public sector counterparts, Mr. Trotter is quite right to emphasize the common nature of the problem—and the common ground to press for some common relief.

His second point is one which I more nearly deduce from his paper on the basis of his accurate presentation, rather than find it to have been stated in quite this way. It is that, despite the apparent barrier which the Establishment Clause of the First Amendment evidently erects in such a fashion as to cut off most church-related institutions of higher learning from public sources of financial support that might be available to other kinds of nonprofit, private institutions of higher learning, the barrier is more apparent than it is real. In brief, there is at most a silk screen, rather than a wall of separation, that puts church-related institutions of higher learning in a distinct and less eligible position from other kinds of private institutions in seeking varieties of government-controlled relief from their deteriorating financial condition. At least this is so in respect to what one might usefully call "centrist" church-related institutions of higher learning in which the distinctly religious or sectarian component has become relatively subdued and is no longer egregious or domineering. Mr. Trotter was quite right, I think, to note the disarming observations of the Supreme Court in the *Tilton* case (the 1971 decision upholding the permissibility of direct capital grants for specific buildings at church-related private colleges). Thus, he rightly emphasized the Court's observations that not only were the buildings themselves fungible with buildings at a public university (e.g., science laboratories), as were their proposed uses likewise fungible (e.g., conventional science instruction without additions of religious parable or inculcation), but that in most essential respects the recipient universities also were much like other private, higher education counterparts in accepting a great deal of the liberal educational tradition, i.e.: (1) the absence of religious discrimination in the selection of students and faculty; (2) the absence of required attendance at religious services; (3) the absence of required courses in religion or theology that tend to indoctrinate or proselytize; and (4) a strong commitment to principles of academic freedom.

Some may react strongly against a suspected cynicism in this matter, suspecting that church-related institutions of higher learning may thus share with other private institutions a common eligibility for public assistance only insofar as they surrender their true and distinctive religiousness. On the whole, however, I doubt whether such criticism is basically well-taken or productive. For entirely apart from Supreme Court treatments of the Establishment Clause, it seems quite clear that, at least in the field of higher education, the churches themselves have *wished* to move away from a highly structured parochialism in the management of their colleges. In brief, there is surely less desire to claim "distinction" by demanding credal tests of faculty and students, less tendency to rely on closed-system inculcation as reflecting that which is best and truly admirable in the tradition of the church, than was once the case. For instance, the Supreme Court aside, it is almost surely an inner-directed sense of rightness and fitness that has led a vast number of Catholic institutions to recognize that the ultimate mission of that church is better served by a lively protection of the academic freedom of its university faculties, than by the opposite.

Whether one agrees with this or not, however, I do agree with Mr. Trotter's conclusion that most church-related institutions of higher learning are not now foreclosed by the Establishment Clause of the First Amendment in seeking additional means of survival and support. In some states, state constitutional provisions have been construed more "separatistly" than the Supreme Court has construed the First Amendment, and these restrictions may, at the state level, pose a restriction which we need to note (but cannot elaborate) in passing. In the main, however, church-related institutions ought not deem themselves walled off from the rest of higher education and ought, indeed, to press their case for deserved support with unembarrassed vigor.

THE EDUCATION OF THE U.S. PUBLIC FOR HUMAN DEVELOPMENT IN THE WORLD

William B. Kennedy

When the invitation came to prepare this paper, I demurred, claiming that I had not been directly involved in higher education in the U.S. for many years. But the planners wanted someone not too closely identified with higher education, supposedly the better to reflect on it! So, aware that my experience and not my competence was the key, I accepted. That experience includes eleven years of post-high school studies, two years teaching in a church college, eight on a theological faculty, and ten years in two church organizations where my educational responsibilities included some ties to higher education. Work with church educators and others in more than forty countries while on the staff of the World Council of Churches gave me new understandings and raised many questions yet unanswered. From those experiences I come with hope that this conference can give me further insight into what the church and higher education should be doing in today's world.

For preparation I read many articles and essays on higher education and perused many more. I found much that was encouraging, but two significant areas seemed to me to lack adequate notice and treatment. In brief, *I believe higher education needs to work harder to overcome its elitism and its provincialism, and the church needs to help it do so.*

To the task of theologizing I come convinced that we are in a period of major change in our whole understanding of the Gospel. We can no longer "do theology" within one cultural context alone, and certainly not within one nation or one Christian tradition. Any serious theology that attempts to deal with God's work in the world today must be an ecumenical theology, i.e., taking account of the various experiences of Christians in diverse situations around the world. Such theologizing is hard, for the structures do not support those efforts very well. Yet when representative bodies of Christians do gather, they can discern God's judgment on many of our global problems and can proclaim together hope for God's justice and peace. Catholic, World Council of Churches, and other attempts to identify theologically God's work in today's world have pointed to the Spirit moving among people toward liberation, justice, and peace for all.

In a world of a few rich and many poor, who can doubt that the God we know in Scripture identifies more with the poor? The church is challenged to identify with the poor and oppressed, those made less than human by forces at work in our world. In each culture the church must analyze carefully how its solidarity with the poor can be made real. As Roy Neehall said to an Asian consultation on development in 1970:

> Christians live in the world, are part of the world, and share responsibility for the world. They have been called by God, together with all men, to use their resources to recreate and renew the face of the earth. . . . The Gospel of Jesus Christ requires a commitment to work for the building of a better world, a more human society, and a just social order.[1]

I find myself theologizing from a mission perspective, looking for signs of the times that indicate what God is doing in his mission among human beings today. As Christians we are seeking fresh vision and strategies that will bring forth a just, participatory and sustainable society for all persons. From that hope we come to the particular mission of the church in its ministries in higher education.

I. Higher Education and the Education of the Public

¶Higher education must answer the criticism that it serves an elite part of the population, and must admit, with the rest of the U.S. system of education, that it has not adequately fulfilled the aims of fostering personal development and equalizing economic status and opportunity.

¶Higher education must become much more active in the political education of the total U.S. public through non-formal and informal education.

¶In its ministries in higher education the church must address both these challenges and help colleges and universities to do so.

In the recent two-volume collection on higher education published in *Daedalus*, a number of authors spoke of the problem of elitism in higher education. Martin Marty, quoting Pareto that "History is the graveyard of aristocracies," wrote that "Higher education at all times tends inevitably toward elite character."[2] Inequalities in education exist, other than the intellectual ones, and are "built into a system that . . . taxes the poor to educate the affluent and then excludes even the able poor."[3] In their book *Schooling in Capitalist America* Bowles and Gintis report, in ways similar to studies in western Europe, that "high ability" students of high socioeconomic background are nearly twice as likely to attend college than similar students of low socioeconomic background, and that "low ability" students of high social background are more than four times as likely to attend college as their low social background counterparts. They cite Jencks' estimate that a child with parents in the top fifth of U.S. income distribution receives roughly twice the educational resources in dollar terms than does a child with parents in the bottom fifth. They conclude that "Education reproduces inequality by justifying privilege and attributing poverty to personal failure."[4]

Several years ago I met in Berlin with the combined church education leaders of the German Democratic Republic and the Federal Republic of Germany for their annual discussion of common concerns. One newcomer in the "West German" group asked if it were true that in "East Germany" a pastor's son could not get into the university. A pastor from the GDR answered that it was impossible to generalize, but that where there were such problems they had to do with government policy limiting to a narrow quota the children of professionals who could get into the university. He explained that the government saw that the universities were one of the major ways by which class privilege was passed on from generation to generation, and therefore had tried to break that pattern by setting entrance quotas according to socioeconomic class and productive function. Thus children of workers and farmers entered under large quotas, while the children of the privileged (including pastors) were given a smaller percentage quota. The GDR pastor did not ask in return, as he might have done, whether it is true in the FRG that a worker's or a farmer's son could not gain entrance to the university. Statistically, the odds in Western capitalist countries, including the U.S., against a lower-class child entering a top university are probably no more restrictive than those against the pastor's child in socialist Europe. We are beginning to recognize that fact of life in higher education.

In preparing for the education section of the 1975 Nairobi Assembly of the World Council of Churches, we realized that the materials gathered from the different continents were rather critical of established educational systems, including higher education. In a review session several leading members of the Central Committee attacked the papers for being too negative about education. We responded:

First, are we saying "Education cannot be all that bad because it produced us"?

Second, reflect that when we started school we were in a privileged minority; the majority of the human race is just now getting a serious chance for schooling.

Third, when we graduated, we were among a much smaller privileged minority, for the huge majority had been rejected by the schools as failures and had internalized that judgment on themselves.

Fourth, when we think of those who graduated with us at our highest degree level, are not most of them using their privilege related to their education to perpetuate the injustices we in the church are fighting against?

Do we not face serious negative judgment on the ways higher education has contributed to perpetuation of class injustices in our society? As public expenditure for higher education increases, cries for better public accountability are going to get louder. In 1972, Jerome Karabel compared the amount of public money spent per student at different kinds of higher education institutions in California: $1440 at a community college, $2700 at a state college, and $2970 at the university.[5] Compare further: How much public money was spent per public school child? Perhaps $1000? And how much for the adult not in school for his or her general education, through public television, public radio, public forums, libraries, and other means by which a citizen can gain knowledge about the issues that determine the conditions of life? These questions lead to an appraisal of the value for the total public of higher education for the few. In many states the old monopoly of the one state university has been shattered as legislatures now include graduates from many other institutions. The present monopoly of institutionalized higher education may shatter before the demands of the general public who well may claim a fairer share of the educational pot for their own ongoing lifelong education. In many developing countries this question of proportionate budget for general adult education as over against specialized higher education is now being raised. In our budget pressures of the years ahead shall we not face that question too?

In the U.S. we have a long tradition of adult education. Many college and university leaders think this is the answer to declining enrollments and income in the future. According to Fred Harris of the United Methodist Board, however, only a few institutions have responded to that challenge. Furthermore, he says, "Those that have responded have generally limited their investment to extension of traditional forms of education."[6] Some community colleges are developing very creative adult education programs, as are other institutions in higher education, but the academic setting, schedule, and customs make the "hidden curriculum" hard to overcome or avoid.

The Open University in England offers a good example of a creative extension of traditional education. Walter James, Dean of the School of Education and one of the shapers of the Open University, told me that Jennie Lee and other leaders who helped establish it decided to try changing the system from within, working basically in the given framework of academe, with course credits, credentials, and so forth. The experiment has produced some notable results: doubling the number enrolled in higher education and making effective use of television and off-campus counselors and discussion groups. The last time I talked with Walter, he said he was working on what they wanted to do originally, the epistemology of ordinary people, in order to develop the kind of adult education that begins with the public where people are, not as they come into classrooms for academic credit of some sort. That inquiry is the one I believe should have high priority throughout "higher" education today. For what we too often have is "continuing education," further vocational training (what the French call "recyclage"), and the prospect of lifelong learning in schools. No wonder Illich called it "education interminable," designed for perpetual infantilization of the person!

We need what "general education" in our tradition has always sought: the education of the public for their full humanity as full participants in the decision making that affects their lives. In short, education for "political literacy," to help persons sort out the deeper issues and vote and influence decisions according to clear values. Earl McGrath supports private liberal arts colleges because they can raise value questions and perhaps help end the "pervasive malaise and confusion in our national and private lives."[7] He claims that "the disorders in our society and the maladjustments among our people are in significant measure the result of ignorance about the comprehensive and interdependent character of the social, physical, and spiritual elements in the cosmos in which we exist."[8] Alarmed at the decline in participatory democracy all over the world, he is searching for ways to educate the public for that participation. We must, he believes, reject at the very outset "the mischievous notion that to participate in public decision making on such a ubiquitous social issue as, for example, environmental pollution, one must acquire a *huge body of systematized knowledge* drawn from the research of chemists, engineers, and petrologists, to say nothing of the related arcana of humanists and social scientists."[9] Rather, the core of general education must be the problems people face, their present urgent concerns such as inflation, energy, and consumption. But effective participation in social decisions presupposes some general dissemination of knowledge among the people. By what means does that occur? Under whose control and for what purpose? What role does higher education play in it? Often higher education ducks these questions and seems content to act as an intellectual oligopoly, reinforced by new mysteries in our complex modern world.

Given the data indicating that television is now the primary educator of U.S. adults, fulfilling for them the all-important role of consciousness-raiser, it is remarkable that higher education in this country has not more imaginatively used, or influenced the use of, mass media for the education of the public. Lawrence Cremin and others have shown us that in the early 19th century "it was the press and participation in politics that really educated the citizenry."[10] The authors who quote that statement then say that "each of us is essentially shaped *before* school, *outside* of school, and *after* school."[11]

As I return to U.S. society after seven years' absence, I am impressed by the non-participation of people in political processes. How can we regain a sense of sharing in the shaping of our destiny? How can we reaffirm our solidarity with the "uneducated" (really, "unschooled"?) in our fears of the complexity and dangers of modern life and in working to do something about them? Whence comes the security that frees us to tackle public problems together as a public? These are questions higher education should be addressing and working on with all sorts of creative involvement with people, with the non-degreed and uncredentialed public, in a common search for ways ahead. Our new congressman says he has received more mail this year fearful of making voter registration easier than on any other subject. That fear of sharing decision making with the general public indicates the state of our democracy today. We should be reaffirm-ing our faith in the public, and the resources of higher education should be put to efforts to improve access to knowledge about crucial issues and to increase the involvement of citizens in them.

Jurgen Moltmann traces how the churches of Europe since the political and social revolutions of the late 18th and early 19th centuries have "consistently made a conservative choice, presenting themselves in the social process as the power of order against enlightenment, emancipation and revolution."[12] Modern political theology in Europe tries to help liberate the churches there from that conservative commitment into the openness of history under a living Lord. In our U.S. church history we have made a similar commitment, and like the churches of Europe we are bound to order and orderliness in activities such as higher education. We face a theological task in liberating ourselves from these inherited patterns that despite their good effects may now be obstacles to God's mission in the world. As the western economy declines, pressures rise against specialized subsidies. To the extent it is elitist, higher education must justify its public accountability. The road to a politically responsible church must include working toward a more politically responsible involvement in higher education. The church's first challenge in ministries in higher education is to find ways for it and higher education together to participate more responsibly and effectively in the education of the public.

II. Education for Human Development in the World

Jurgen Moltmann writes: "The more the Christian West disintegrates culturally and geographically, the more the church will find its self-understanding in the context of the whole world." ". . . the future of the nations is a *single* humanity." "Wherever Christianity is involved in economic, political or cultural processes—and that means everywhere, practically speaking—it is involved in *world* processes. It has to recognize this interdependence and free itself from national and cultural narrowmindedness." "This period of 'Western mission', with its opportunities and its burdens, is irrevocably coming to an end. The era of 'world mission' is beginning."[13]

In a recent major report entitled *Education for Global Interdependence*, the American Council on Education states:

> Although some progress has been made in increasing public understanding of global interconnections, the American educational system—viewed in the large—is woefully backward

> in helping to prepare the nation's people for effective coping in a thoroughly interdependent world. Unless this condition changes, America will lack both informed leadership and an active citizenry capable of negotiating the troubled and dangerous waters of the future. It will also forego the cultural delights and intellectual opportunities that accompany interactions with the best minds and creative geniuses of other parts of the world. In this sense, all will live lives of diminished humanity.[14]

With those two introductory notes, three theses:

1. Exported around the world with Western militancy and economic power, Western education needs to do more radical analysis of world economic systems and the role played in those systems by education, in order to serve well a globally interdependent humanity.
2. Using its involvements in international networks and activities, U.S. higher education should become more effectively engaged in education of the U.S. public for world responsibility.
3. In its ministries in higher education the church must address both these challenges and help colleges and universities to do so.

In the U.S. today we seem to be immobilized in the face of world economic problems. Whether from guilt over our affluence or from confusion in the face of the complexities, we seem unable to join the debates going on around the world about the New International Economic Order. Various reasons may be given why U.S. higher education and the U.S. public seem unready for this effort, but the net effect is a dangerous ignorance on the part of the U.S. people, at a time when because of U.S. power our public policies have tremendous direct and indirect effect on the people of all nations. We are still struggling to develop solid interdisciplinary programs. How can we take on and build really good international and intercultural studies? That may be our challenge today.

One of the world's outstanding spokesmen for the challenges posed to us in the U.S. is President Julius K. Nyerere of Tanzania. I quote at length from words he spoke to the Maryknoll Sisters in 1970 because we need to listen carefully to this Christian statesman and learn from his theology as well as his economic and political insights:

> Poverty is not the real problem of the modern world, for we have the knowledge and resources that could enable us to overcome poverty. The real problem—the thing which

creates misery, wars, and hatred among men—is the division of mankind into rich and poor.

The significance about this division between the rich and the poor is not simply that one man has more food than he can eat, more clothes than he can wear, and more houses than he can live in, while others are hungry, unclad, and homeless. The significant thing about the division between rich and poor nations is not simply that one has the resources to provide comfort for all its citizens, and the other cannot provide basic services. The reality and depth of the problem arises because the man who is rich has power over the lives of those who are poor, and the rich nation has power over the policies of those which are not rich. And even more important, our social and economic system, nationally and internationally, supports these divisions and constantly increases them, so that the rich get even richer and more powerful, while the poor get relatively poorer and less able to control their own future.

This continues despite all the talk of human equality, the fight against poverty, and development. Still, the rich individuals within nations, and the rich nations within the world, go on getting richer very much faster than the poor overcome their poverty. Sometimes this happens through the deliberate decision of the rich, who use their wealth and their power to that end. But often—perhaps more often—it happens "naturally" as a result of the normal workings of the social and economic systems men have constructed for themselves.

Both nationally and internationally this division of mankind into the tiny minority of rich and the great majority of poor is rapidly becoming intolerable to the majority—as it should be. The poor nations and the poor peoples of the world are already in rebellion against it; if they do not succeed in securing change which leads toward greater justice, then that rebellion will become an explosion. Injustice and peace are in the long run incompatible; stability in a changing world must mean ordered change toward justice, not mechanical respect for the status quo.

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The purpose of development is man. It is the creation of conditions, both material and spiritual, which enables man the individual, and man the species, to become his best. That is easy for Christians to understand because Christianity demands that every man should aspire toward union with God through Christ. But although the Church, as a consequence of its concentration upon man, avoids the error of identifying development with new factories, increased output, or greater national income statistics, experience shows that it all too often makes the opposite error. For the representatives of the Church, and the Church's organizations, frequently act as if man's development is a personal and "internal" matter, which can be divorced from the society and the economy in which he lives and earns his daily bread. They preach resignation; very often they appear to accept as immutable the social, economic, and political framework of the present-day world. They seek to ameliorate intolerable conditions through acts of love and kindness where the beneficiary of this love and kindness remains an object. And when the victims of poverty and oppression begin to behave like men and try to change those conditions, the representatives of the Church stand aside.

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My purpose is to suggest to you that the Church should accept that the development of peoples means rebellion. . . . I am suggesting that unless we participate actively in the rebellion against those social structures and economic organizations which condemn men to poverty, humiliation and degradation, then the Church will become irrelevant to man and the Christian religion will degenerate into a set of superstitions accepted by the fearful. Unless the Church, its members and its organizations express God's love for man by involvement and leadership in constructive protest against the present conditions of man, then it will become identified with injustice and persecution. . . .

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. . . kindness is not enough, piety is not enough, and charity is not enough. The men who are now suffering from poverty, whether they are in the Third World or in the developed world, need to be helped to stretch themselves, they need to be given confidence in their own ability to take control of their own lives, and they need to be helped to take this control and use it themselves for their own purposes. This is important to the Church as well as to mankind. For until men are in a position to make effective choices, few of them will become Christians in anything but name. Their membership in the Church will be simply another method by which they seek to escape from a consciousness of their misery; if you like, religion becomes a kind of opium of the people.

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The Church has to help men to rebel against their slums; it has to help them do this in the most effective way it can be done. But most of all the Church must be obviously and openly fighting all those institutions and power groups which contribute to the existence and maintenance of the physical and spiritual slums—regardless of the consequences to itself or its members.

> Secondly, the members of the Church must work with the people. It is important that we should stress the working with, not the working for. What is necessary is sharing on the basis of equality and common humanity. Only by sharing work, hardships, knowledge, persecution, and progress can the Church contribute to our growth—and this means sharing in every sense as "members one of another." For if the Church is not part of our poverty and part of our struggle against poverty and injustice, then it is not part of us.[15]

As it has been exported around the world, Western higher education has often become one of the structures by which privilege and injustice have been established and maintained in developing countries. The same basic challenge to elitism noted in the U.S. situation pertains around the world. Often the network of higher education serves as a major instrument for bringing together the privileged class of persons in different countries, rich and poor, whose transnational activities serve to increase their wealth and power to the detriment of the poor in their various nations. Higher education in the U.S. must face these charges, use its special analytical resources to study them and understand the problems, and work with people to change the situation. The task will not be easy, for the momentum of tradition and the dependent relationship of higher education on the status quo powers are strong forces against serious critique and change. But clarity of aim, world perspective, and creative but modest efforts to work at the problems may well open up resources of ready support that could appeal to long-range self-interest as well as to altruism. Committed efforts to bring together those in higher education and in the church who want to work at these global problems, with a focus on general education of the public, could well discover and develop ways to tackle these difficult problems.

So must the church become more engaged in these issues. As Nyerere points out, aid given with a charity motivation can do little in the long run but perpetuate the conditions of poverty that require more charity. The New International Economic Order is one of several major efforts being made to reappraise the entire world economic situation. In some European churches and universities much work is being done on such issues, and programs of "development education" there and in Canada could help us develop such programs here tailored to our particular situation. Where in U.S. higher education, where in U.S. churches, where, with the help or without it of those two institutions, is general education of the public on these issues being undertaken?

Research shows that television is the major source in the U.S. for information about foreign countries and international affairs for citizens young and old. Yet, of the weekly programs only one to two percent focus on international concerns—the lowest average of the one hundred countries studied in one report.[16] Newspaper coverage is similarly weak and inadequate. Language study in our school and colleges has declined. A federal international education act passed a decade ago has not been funded. We have a long way to go.

Two-hundred thousand students from other countries live in the U.S., most of them in institutions of higher education. A few universities, for example the University of Minnesota, have made good attempts to take advantage of their presence for *our* learning.[17] In Atlanta a coalition of foreign student advisors, local churches, and several internationally oriented community agencies is working together on workshops for intercultural communication and other programs designed to foster mutual learning. But the need far outreaches the minimal efforts being made, if we are to prepare a globally oriented citizenry. We need more creative efforts of churches and universities committed to these goals and willing to invest in innovative programs.

With its resources for gathering, analyzing, and storing knowledge, higher education can become a pioneering leader in our society's efforts to educate the public about human development in the world. The church, with its global network now rooted not just in Western missionary contacts but in vital Christian forces in every country, can provide an arena for discussion, debate, and action on these crucial and controversial matters that our society desperately needs. Together the churches and higher education could work to raise and face these issues in a broad effort of education of the total public. Yet both these institutions are fearful of so doing because they are caught in the larger structures of this world. Manfred Drewes, church development education leader in West Germany, recently wrote that "fear and comfort are bad counsellors, as the experiences of recent years have shown us. Anyone who wishes to contribute to the development of this world—and the churches have resolved to do so—must be ready to wrestle with the facts of social and economic life. This can become a strenuous enterprise and inevitably involves the risk of conflicts."[18] And of fear and comfort, and their counsel, we in the church and in higher education have plenty today!

The challenge comes to us in the southeastern U.S. with particular relevance, for this region is experiencing something of a boom as part of the "Sun Belt" area. Yet it still has characteristics of one of the most underdeveloped parts of the nation: higher incidence of poverty, lower average wages, smaller percentage of union labor, lower public investment in education, serious rural poverty. With its peculiar history since the Civil War this area has been one of the most conservative, and in ways ingrown, part of the nation. The experience of having a President from this region and a dramatically visible U.N. ambassador is bringing a new degree of attention to international affairs. In many ways the region is bursting out of old patterns, so it is a great moment for creative effort by the considerable forces upon which the churches and colleges and universities can call. With such deep changes going on and a combination of flexibility and turmoil that opens up new possibilities regarding the two challenges discussed in this paper, we may be facing a *kairos* when the church's ministry in higher education can serve a fresh catalytic function in the directions suggested.

In the challenge of education of the total public in the U.S. for political responsibility toward human development in the entire world, the Spirit is moving today. God is at work in attempts being made in many places to break through into new possibilities for human well-being and social justice. God is at work in the increasing uneasiness, fear and guilt being felt in Western institutions of higher education and religion. God is at work in the convergence of church ministries in higher education and new forms of adult education of the total public. In the past, church ministries in higher education have often been the cutting edge of new mission vision and commitment for the churches. General education increasingly pulls higher education toward a significant role in the education of the total public. God is at work in the many evidences of theological reflection which support these signs of the Spirit's movement. In conferences like these God may be at work, as the Spirit moves within and among us to strengthen us for the opportunities we shall face as we return to posts of service in the mission of the church in higher education.

Notes

1 *Church Alert*, No. 15, July-August 1977, from SODEPAX (Committee on Society, Development and Peace of the Pontifical Commission Justice and Peace of the Holy See and the Programme Unit Justice and Service of the World Council of Churches), Geneva, Switzerland, p. 19.

2 "American Higher Education: Toward an Uncertain Future," *Daedalus*, Fall 1974, Vol. 1, p. 106.

3 *Ibid.*, p. 104.

4 Samuel Bowles and Herbert Gintis, Basic Books, Inc., New York, 1976, pp. 33-34, 114. Since writing this paper an additional pertinent reference has come to my attention. In the *Harvard Educational Review*, Novemeber 1977, David Swartz, in an article, "Pierre Bourdieu: The Cultural Transmission of Social Equality," reports on the stimulating research and analysis of this French sociologist of education whose book, co-authored with Jean-Claude Passeron, *Reproduction: In Education, Society and Culture* (Beveraly Hills, California: Sage, 1977), has recently been translated and published.

5 Jerome Karabel, "Community Colleges and Social Stratification," *Harvard Educational Review*, Vol. 42, No. 4, November 1972, p. 522.

6 "Whatever Happened to 'Trends' in Higher Education," in *Occasional Papers*, United Methodist Board of Higher Education, Nashville, Vol. I, No. 3, September 25, 1975, p. 4.

7 *Values, Liberal Education, and National Destiny,* Lilly Endowment, Inc., Indianapolis, Indiana, 1975, p. 6.

8 *General Education and the Plight of Modern Man*, Lilly Endowment, Inc., Indianapolis, Indiana, 1976, p. 16.

9 *Ibid.*, p. 53.

10 Quoted in "A Nation of Learners," by Ronald and Beatrice Gross, in *American Education*, March, 1975, p. 21.

11 *Ibid.*, p. 29.

12 *The Church in the Power of the Spirit*, Harper and Row, New York, 1975, p. 16.

13 *Ibid.*, pp. 8, 151, 164, 151.

14 p.v.

15 "The Development of Peoples and the Meaning of Service," reprinted from *The Tablet* in *Mission Trends No. 1*, edited by Gerald H. Anderson and Thomas F. Stransky, Paulist Press, New York, and Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1974, pp. 143 ff.

16 *Education for Global Interdependence, op. cit.*, p. 94. (n. 14)

17 See, for instance, *Learning with Foreign Students,* by J. Mestenhauser, published by the University of Minnesota International Student Advisors Office.

18 "Wealth Does Not Trickle Down," in *Church Alert, op. cit.*, p. 6.

A RESPONSE

William Hendricks

In response to William B. Kennedy's provocative paper, I would express appreciation for the breadth of his vision and the forcefulness with which he calls the churches and campus ministry to overcome the elitism and provincialism of higher education and to be aware of the task of education for human development in the world.

From his discussion, three interrelated questions have emerged. They deal with the areas of methodology, context, and philosophy.

First, *what vehicle is available for the religious community to reach and elitist and provincial educational establishment which is, in the public sector, funded by state legislatures and federal grants, which funding agencies are reflective of and responsible to the body politic?* If one adopts the ecclesial model which presumes that our churches still have a moral influence in the academic community by virtue of the academic establishment being members of both communities and, therefore, malleable through church proclamation, one must ask which churches and which academic institutions do we mean?

If one suggests that public education must be shaped by the churchmanship of its academicians, we must reckon with the growing sensitivity of the church-state issue which is now being factored out to mean that any specific religious and moral decision suggested by the church, churches, or auxiliaries thereof is to be eschewed like the plague because of its First Amendment implications. Furthermore, if one has recourse to those cultural areas where churchmanship is either highly prized or greatly exercised by academicians, one is likely to find that it is in those places where the ecclesial establishment has not caught the vision of the possibility of education for human development in the world, nor is it likely, given its conservative particularist background, to do so.

If one expects the parochial or denominational schools to share the vision reflected in Dr. Kennedy's paper, the ugly exigency of funding and the Scylla and Charybdis of keeping the constituents happy or accepting federal monies with the accoutrements and involvements attached thereunto raise their horns of dilemma —to mix a metaphor. Nor is it merely a matter of getting monies to inculcate a universal vision about being less elite and more globally conscious. For most private schools it is a matter of keeping the wolf of rising educational costs away from the door of economic excellence.

What is called for is a social sensitivity to the development of the entire human community via educational procedures. Many fine private and religious schools whose funding fathers and founding funds came from specific church groups no longer share, in even a minimal sense, an inclination to theologically base the vision called for. This is so because they conceive that the social global consciousness envisioned in this paper can be based on humanism, intrinsic merit, or some other ethical root. Also, in not a few instances, the residual elements of religion are looked upon askance, if not openly considered deleterious and antiquarian barriers to the progress desired.

On the other hand, there are those overt and covert "mission minded" institutions of the churches for whom the awareness and political education of the population for full human development must have more theological substance than is spelled out in the programmatic essay calling for such an awareness. Granted, with Moltmann we have reached the age of world mission, but are there theological entrepeneurs and experts in the U.S. who can spell out these theological underpinnings to the extent and with the specificity of the Tubingen faculty, both Evangelisch and Katolisch. It seems to me that, with notable exceptions, there are not. And, we must ask, why not? The answer is implicit in Dr. Kennedy's thesis: because these institutions too are elitist, if not provincial. Elitist in the sense of particularism in theology; or elitist in the sense of a consciousness of academic pressure to justify their existence in the realm of academe; or elitist in distancing oneself from theological bases for global mission under the legerdemain of being more objective as psychologists and sociologists than theologians—but elitist nevertheless. Elitism knows no confessional, theological, or conservative-liberal lines.

The Prophetic Model of Proclamation Through Campus Ministry

Our question is one of the appropriate vehicle for the churches to reach the academic community with an awareness of human potential through, and its development via, education. We have explored the ecclesial model of influencing secular education and the possibility of private and parochial schools providing an adequate vehicle to accomplish what Dr. Kennedy suggests. Another possibility exists. It is the campus minister. Why not? Who else is specifically charged with the task of giving visibility and vocability to the vision of religion, if not the campus minister? Should not this person spark a chord of consciousness among administrators and faculty personnel that will encourage them to abandon the methodological establishment of formal higher education? Yes, but this assumes that campus ministers: (1) share this perspective; (2) have this effective entree with administration, faculty, and, above all, students; (3) have positive suggestions as to how such consciousness can be inculcated on their specific campuses and, having been inculcated, be effectively implemented. These assumptions are not self-evident among all of those constituent parts named. Administrators assume that campus ministers are for keeping up morale and keeping down riots. Faculties assume that campus ministers are to be used as referrals for troubled students with personal problems. Students assume that campus ministers are surrogate parent figures to occasion guilt or are counselors to provide free psychological services in religious language. It is indeed complex to assess what campus ministers construe their primary vision to be. It is possible that some might see Dr. Kennedy's vision as having a programmatic significance in occasions diverse as tutorial services, religiously based or promoted adult education classes in campus ministry centers, and consciousness-raising seminars for administration and/or faculty whom they could persuade to attend one more meeting. I suspect those procedures would not do justice to the breadth of what Dr. Kennedy calls for, even though they might be steps in the right direction.

I must confess a strong distress that I am convinced that what Dr. Kennedy calls for is both right and Christian, and it is not remiss to connect those two terms occasionally. But an adequate vehicle for the implementation of this vision is a persistent and unresolved questions which this paper raises for me. My first question has been a methodological one, but not, therefore, an unimportant one, nor necessarily the all important one, as with McLuhan. It sought to descend the level of abstraction in search for a viable methodology for the progress suggested in Section I of Dr. Kennedy's paper.

My second question is a contextual one: *What challenge does the spate of specialties in theology, with its parallel in the political nationalism in the emerging Third World countries, raise for the universal and ecumenical global consciousness called for in this paper?* For example, is the higher education we are talking about a recognizable descriptive entity; does it desire to bring heterogenous theological and educational ideologies into a larger, more comprehensive whole? Translated into the language of philosophical and theological categories, we are dealing with (1) a particularist theological or political tradition (Barth) toward which we wish to raise all persons; (2) an emerging evolutionary Geist (Hegel) which we feel will inevitably follow the pattern of moving from particular to general, from nationalism to internationalism, from ecclesial to *soma Christiou*; or (3) a more naturalistic realization of existence (Whitehead) in which the process is incomplete, unpredictable, and lacking in pre-determined norms? Or are we dealing with a generality called "higher education" which plays its own language game (the later Witgenstein), or can best be described but not normatized (phenomenology)? My problem is one of context. What frame of reference is implied by the appeal Dr. Kennedy so eloquently makes? I recognize the plea as a Christian concern, but what is the special theological nexus, if any, from which it takes its point of departure? The question is sharpened by the moving plea of Julius K. Nyerere of Tanzania whose call for Christians to join in the rebellion of the dispossessed is mild enough when compared with the sterner stuff of liberation theology. But are not these particular pleas for power a remarkably particularist view which a general call to awareness and universal concerns calls into question? To put it another way: Can we or do we want to transcend the dialectic of the particular versus the general to which there is not resolution, only a movement of context from one end of the spectrum to the other? And my point about context is that we are at the particularist end of the spectrum in both politics and the specialization of higher education. Nyerere, the particularist, speaks only of power; Tillich, the universalist, speaks of an ideological balancing out of love, power, and justice. *In nuce*, can a general call for human development in the world speak to the particularism of our times? I think not, until it proposes a specific methodology and works through specific elitist situations, not only to call them to repentance, but also to acknowledge their right to exist and to make their contributions in ways and to situations which are distinctively their own. This question reverts to the previous question of methodology and projects the discussion to the third question, that of philosophy.

The third question is at the deeper level of meaning and arises from a quest for methodology and an awareness of context. *What kind of "higher education" is not an elitist discipline in some sense?*

Martin Marty, in the Fall, 1974 issue of *Daedalus*, said:

> Higher education at all times tends inevitably toward elite character. And its advertised alternatives, if they are educational, will always take on the character of counter-elites, although the counter-elites are less focal and vocal than they were several years ago. At some point, people in higher education must realize that if the masses are aware of them at all, they are aware of their elite character. It cannot be hidden or buffed away.

I am not trying to play dialectical games with Dr. Kennedy's thesis. I am asking about its radicality, its priority, its place in the hierarchy of values in campus ministry. Is the call of campus ministers to sensitize higher education the top priority? If so, we must ask for effective methods that are viable in the particularist context of our time. If this vision is first among equals, we must be prepared for an uphill battle which will (to paraphrase Niebuhr) call an elitist educational system to deny its particularities (the various refinements and results which only reflection and research can bring) for the sake of a larger general good ("education for human development in the world") to be applied to persons who may not want or know how to appropriate the "political consciousness" toward which we seek to move them. If the concerns of Dr. Kennedy are one program among many in which campus ministers should be applying themselves (and I would place it in that category), then we still must ask if we cannot use the gifts of particularity, elitism, and nationalism in seeking to implement a program which will call forth what Dr. Kennedy is requesting. I am fully aware that such a suggestion favors one element in the duality of the particular-general dialectic. I do not feel that such a positioning can be avoided, and I grant that it may be better to stay in the middle, balancing both particular and general. Many of us have been schooled toward the general, the abstract, the ideal. Particularity is a modality of ministry we seek to avoid. Nevertheless, it seems to me that higher education and, perchance, Christian theology have flourished when their particularities have moved toward a universal vision which in turn moved into another set of particularities so that the general purpose may be accomplished and kept alive in this inevitable dialectical interaction. I saw in Dr. Kennedy's paper a general vision which should be kept alive in campus ministry. But I do not feel that this vision can be nurtured without a specific methodology and an intense awareness of our particularist context. Those suggestions toward methodology: (1) open enrollment, (2) a kind of education that is not academic, and (3) a concentration on international students in America, I do not find convincing because (1) the first has been abandoned by many institutions that have tried it, (2) the academic community is not equipped by temperament or training to do non-academic education, and (3) the international students in our country are here largely because of elitist technological programs which consume all of their time and their schedules would permit only minimal attention to the ideological program suggested.

There is a basic philosophical implication in Dr. Kennedy's paper that is radical. We may be asking higher education to do a task that it cannot do without losing its very identity. That is scandalous. It is also a very Christian thing to do. Perhaps it is the only Christian thing to do. The preliminary question is, Will those who ask (namely, the churches and campus ministers) be prepared to lead the way in such loss of self-identity in the name of ''the crucified God''?

THE CHURCH-RELATED BLACK COLLEGE: AMBIGUOUS PAST AND UNCERTAIN FUTURE

Samuel DuBois Cook

I. Framework of Meaning and Glance at the Past

Christian higher education is, at its best, the supreme intellectual affirmation, celebration, symbol, glorification, expression, and agency of the Kingdom of God. The ultimate purpose of Christian institutions of higher learning is reverence for, worship of, and service to, the Kingdom of God. The church is in the business of higher education, therefore, because of its unique and creative relationship to the intellectual and rational dimensions of the Kingdom of God within historical process.

Church-related black colleges are an integral part of the structure, content, and process of higher learning in the land. They have a notable and unique history. Although most of them were established in the post-Civil War era for the education, moral training, and general uplift of former slaves and their descendants, two were founded in the 1850s. In the beginning and long before the establishment of public colleges and universities for blacks, church-related black colleges were not only the dominant force in the higher education of black Americans, but provided the only access of blacks to the life of learning and professional opportunity.

These institutions were, at first, largely elementary, high, and normal schools and academies. But they somehow managed to stoke the fires of human hope and to keep the dream alive of human freedom, equality, dignity, and betterment and the light of learning aglow, if only dimly and darkly, in the breast of the confused and perplexed freedmen who were caught up in the brutal degradations, cruel forces, and supreme tragedies of history and culture. That was no mean contribution and achievement by the fledgling church-related black colleges.

Thus, Dr. Benjamin E. Mays asserted that "the daring faith of Christian men and women brought into existence the Negro colleges. They believed that given a chance the sons and daughters of slaves could master the upper reaches of knowledge like any other people. The faith took tangible form."[1] He goes on to say that the "founding of the Negro college is one of the most daring expressions of faith that has ever been demonstrated in history."[2]

Church-related black colleges, like their white counterparts, desperately seek to do justice to the complexities, ambiguities, depth, contradictions, and mysteries of human existence and the unique dimensions of the human mind and spirit in the higher education process. At their best, church-related black colleges, not unlike other institutions of higher learning informed and inspired by the ethos, imperatives, and presuppositions of the Christian faith, reflect and pursue, by the logic of their inner dynamics, impulses, institutional life, purposes, goals, and character, the ultimate issues and dimensions of the human order and frame and the church's sacred mission and divine responsibility in higher learning and the total intellectual life of the community.

In the very nature of church-related colleges, basic and ultimate issues rush and press forth to speak with authority, moral authenticity, and a great sense of urgency to the day-to-day problems, discussions, and decisions concerning curricula, programs, organizational structure, personnel, governance, decision-making processes, recruitment, admissions, instruction, research, teaching, enrollment, teacher-student ratio and relationships, fund raising, physical plant, faculty and student participation, and a host of other matters.

Education simply cannot escape the ultimate issues of the human enterprise, the deep hunger of the human mind, heart, and spirit. It is value-laden, shot through-and-through with values, value assumptions, judgments and comparisons. Knowledge for what? Education for what? What are the purposes or ends of human life? What is the meaning of the human pilgrimage? What is the hope of human fulfillment?

What kind of human beings are we trying to produce in our colleges? What kind of a social order, political system, and culture warrant our allegiance, assent, and support? How is education related to wisdom and virtue or goodness? How to make individuals truly and authentically human and the social order, political process, and economic system more humane, sensitive, decent, and responsive to human needs and bitter and anguished cries for something better? How is education related to Christian personalism and the great vision of Western culture of the dignity, intrinsic value, and equality of human beings and the ultimate unity and solidarity of the human family? Should higher education make a qualitative difference in human life and experience? If so, what kind of a difference? What is an object of value and what are its ground and criteria? What is the good and the Good Life? How is higher education related to the Good Life? What is the character of human nature?

Any rational philosophy of education presupposes, among other things, a doctrine of man and a theory of values. "Man is," said Reinhold Niebuhr, "the creature of necessity and the child of freedom."[3]

It is necessary, in the interest of the clarification of meaning and the facilitation of communication, to define a few key terms. Few areas of public discourse in contemporary life generate as much confusion, misunderstanding, and blurred vision as discussions of "black colleges." Their general "invisibility" to the "mainstream" of American life and opinion is only matched by the fact that discussions of them often defy the realm of rational intelligibility. Ignorance of "black colleges" abounds, and confusion about them is widespread—almost universal, engulfing what is ordinarily enlightened opinion.

We use the term "church-related black college" instead of "black church college." The former is more inclusive and covers the range of institutional phenomena surveyed in this essay. Moreover, the phrase, "black church college" might be misinterpreted to refer only to the class of institutions of higher education affiliated with black or predominantly black denominations or communions, such as the African Methodist Episcopal Church (AME), the African Methodist Episcopal Zion (AMEZ), or various Baptist sects. The phrase, "church-related black colleges," on the other hand, has universal applicability in terms of ecclesiastical sponsorship, support, or other kinds of relationship. The connectional church may be predominantly black or white. Indeed, one or two black colleges have ties with both historically white and historically black denominations.

In any event, by a "church-related black college" is meant an institution of higher education (primarily offering four years of instruction), established essentially to serve former slaves and their descendants and hence has historically served black people, and which has a specific relationship with a religious denomination or agency of a religious denomination. The nature, character, scope, and consequence of the relationship between a particular

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college and a given church vary almost endlessly. For black colleges, the connection

> . . . may vary from total control, including ownership of property, strong denominational influence on the educational program and responsibility for financial support, to a more tenuous connection involving token denominational membership on the governing board, little if any influence on the educational program and limited, inconsistent financial support.[4]

Some colleges are church-related only in a historical sense; others only symbolically. There are, furthermore, various arrangements and complex relationships.

> Some are related to, and supported by, several denominations, others are a part of a system of denominational institutes, no one of which receives financial aid. In one instance where a denomination supports a single college, that church body has significantly augmented its financial aid in recent years. Most church-related educational institutions received sizeable financial assistance from non-religious sources.[5]

The scope of this essay is also limited to Protestantism. But, in terms of black colleges affiliated with a church, not much is lost by the exclusion. For of the some 253 Catholic colleges and universities in the United States, only one is black. That institution is Xavier University in New Orleans. It was established as a high school in 1915 and a college in 1925. And "although Xavier is a Catholic University, it is not supported by the Catholic Church in the sense that many church-related colleges and universities are supported by a central or national office."[6]

The very phrase black college, or *black* church-related college is a thorn and a snare. It conjures up all kinds of cruel and unjustified thoughts and images. But black, or more accurately, predominantly or historically black, colleges are black only in the same sense that white, or more accurately, predominantly or historically white, colleges are white. Morehouse, Hampton, Tuskegee, Howard, North Carolina Central, and Dillard are black institutions, only in the same generic sense that Duke, Yale, Harvard, Princeton, the University of North Carolina, and Wake Forest are white institutions. The terms white and black, in this context, refer to a very limited and narrow class of phenomena: historical association, ethnic identification, racial preponderance, chief constituency or population, leadership and/or control of the decision-making process, and the central cultural orientation or perspective. Black colleges have historically served black people, just as white colleges have historically served white people. The symbols black and white, in this frame of reference, have nothing whatever to do with educational quality, academic substance, or intellectual content, form, and process. To argue otherwise is to substitute an *a priori* and arbitrary judgment for what can only be justified by demonstrable empirical evidence and objective analysis.

Nor do the racial symbols "black" and "white" have anything to do with the great moral, social, and educational issues of segregation, desegregation, and integration. If history is relevant, predominantly black colleges have a much greater, stronger, and older tradition of, and claim to, democratic admission, of welcoming all comers and seekers of matriculation who qualify in terms of academic preparation and promise across racial lines than white colleges.

Black colleges have been and are models of democracy, integration, and equality of opportunity in education. They have never, from the beginning, been *segregating* institutions. Their doors have been open beyond race, class, and ethnicity. As Wynn noted,

> Black colleges have never been 100 percent black. They were integrated institutions at the very outset. Their first teachers and presidents were white. Although their student enrollments were predominantly black, racial segregation clauses were never written into their charters.[7]

To the extent, therefore, that black colleges have been segregated institutions, they have been so not by choice, design, or philosophy, but because of rejection and victimization by a racist culture. As Dr. Mays asserted of black colleges,

> By nature they are without prejudice and bias. The teachers from the beginning were members of the white race. They, themselves, have never closed their doors to students of other races, the state laws have done this. The private and church-related Negro colleges have been segregated but not segregating institutions. These Negro colleges have no history or tradition of exclusion and practice of discrimination.[8]

By the phrase "black college," therefore, nothing is meant or affirmed about racism, segregation, or exclusion on arbitrary grounds. "Although black colleges have never been completely black in terms of composition on faculty, student, or administrative levels, they have been kept predominantly black in terms of student body composition."[9] Accordingly, the term "black college" refers, in substance, to those institutions

> . . . that were founded and maintained for freed black slaves and their descendants. These are the schools that have historically served black people. They are also the schools whose present student bodies, staff, and academic personnel are predominantly black.[10]

Over the long haul of history, the significance of the church in the life of black people, *via* the black college, can hardly be overestimated. In the establishment of the church-related black college, the missionary spirit and impulse were paramount. The sponsoring denominations sought, among other things, to attract and prepare black members and to train blacks for the ministry. It has been well said that, historically, "all of the present-day Negro colleges, with very few exceptions, were established by some religious denomination."[11] Many of the currently state-supported black colleges were founded as church-related institutions and were later taken over by public agencies.

> The primary motivation of agencies, in the beginning, was the missionary urge to help provide educational opportunities for the large mass of illiterate, newly-emancipated slaves. Later, more advanced schools, and eventually colleges and theological seminaries, were established to train teachers and preachers.[12]

Not only do many of today's black public colleges owe their origin and early nurture to a denominational agency, but also several private black institutions that now classify themselves as "independent." Virtually all of these institutions owe their birth and much of their survival and growth to the American Missionary Association, the Freedmen's Aid Society, and various denominations and their agencies. In fact, two institutions generally classified as independent—Fisk and Meharry—are connected with churches or denominational agencies. Fisk is affiliated with the American Missionary Association of the United Church of Christ, and Meharry Medical College with the United Methodist Church.

At a time when Americans, generally, did not believe in the educability of black people, denominations and their agencies, through a magnificent act of faith, established various institutions to educate former slaves and their children and grandchildren. Mays observes:

> The first institution was Lincoln University in Pennsylvania, established in 1854. The various denominations followed the Presbyterians who established Lincoln. And, all over the South, the Baptists, the Methodists, the Congregationalists, the Episcopalians, the A.M.E.Z.'s, the C.M.E.'s, and the A.M.E.'s established colleges.[13]

Historian Rayford W. Logan asserts that the "American Missionary Association, with the assistance of the Freedmen's Bureau, manifested the greatest impulse for the higher education of the freedmen."[14]

During Reconstruction, which followed the Civil War, black colleges (they were, for all practical purposes, hardly more than grade schools) mushroomed because of the vision, faith, and commitment of churches and their agencies, both white and black.

> The Freedmen's Aid Society of the Methodist Episcopal Church, the American Baptist Home Mission Society, the Committee of Missions for the Freedmen of the Presbyterian Church, North, the American Church Institute for Negroes of the Protestant Episcopal Church also assumed the 'fearful responsibility' of white Northern Christians to educate the freedmen. The African Methodist Episcopal Church, which purchased Wilberforce University in 1863, began a college of liberal arts there in 1867, and subsequently founded other institutions of higher learning. The African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church, and the Negro Baptist Conventions also endeavored to prove the educability of the freedmen. The Roman Catholic Church was more cautious than the Protestants in calling their schools colleges or universities. It began a liberal arts curriculum in what is now Xavier University, New Orleans, in 1917.[15]

In physical terms, black colleges began in the strangest places—in a freight car on a railroad siding, the basement of a church, a building that had once been a German dance hall and beer saloon, a dilapidated hotel, a government building which once housed Union soldiers.

Of great significance for the ministry of the church in enlarging, enriching, and deepening the higher education opportunities and experiences of the black community is the continuity of the centrality of church-related black colleges. As in the past, the overwhelming majority of private black colleges are church-connected rather than independent. Indeed, in spite of the rapid growth, in recent years, of the public sector, perhaps the majority of black colleges, even today, have church affiliation. Enrollment and quality are, of course, quite another matter, and are beyond the province of our discussion.

The exact number of black institutions, like that of white institutions, varies according to time, circumstances, definition, and the preconceptions of the researcher. Mergers, closings, fluctuations in enrollment, various pressures, governmental intervention and fiat, and a host of other variables militate against precision over time as to the number of institutions of higher learning—white and black—and indeed the very racial classification of institutions. There is no universal agreement even on the number of black colleges and universities. There are some 60 church-related black colleges: 45 senior or four-year institutions, and 15 two-year junior colleges.[16]

Daniel C. Thompson asserts that

> Eighty-six percent of all private colleges were founded by religious denominations, and all but two of the forty colleges in the United Negro College Fund were not only founded by denominations but are still denominationally related to some degree.[17]

In *The Predominantly Negro Colleges and Universities in Transition* (1965), McGrath identified 123 black institutions of higher learning.[18] He identified 58 as being church-related.

There are some 34 public black colleges and universities.

In a 1942 study, based largely on the findings of the Survey of Higher Education conducted by the United States Office of Education during 1940-1941, Martin D. Jenkins made an observation which remains valid in essentials regarding historically black colleges:

> There are 118 institutions for Negroes which offer one or more years of college work (including 4 institutions in Northern states). These institutions are of the following types: 33 publicly-controlled and 52 privately-controlled 4-year colleges, and 3 publicly-controlled and 30 privately-controlled institutions offering less than 4 years of college work. Among the public institutions there are 17 land-grant colleges and 9 teachers colleges.[19]

Contributions

Church-related black colleges have made unique and enduring contributions not only to the evolution and development of the black community and the whole landscape of higher education in the land, but also to the quality and vitality of American culture, democracy, and total life. Martin Luther King, Jr. is a dramatic reminder of how church-affiliated black colleges, at their best, have combined learning and religious piety, knowledge and social action, personal responsibility and social consciousness, Christian idealism and pragmatism, means and ends, and racial particularism and theocentric humanistic universalism.

Church-related black colleges contributed immensely to the following: (1) the dispelling of nagging doubts about the educability of former slaves and their descendants; (2) the production of responsible, enlightened, and humanistic leadership; (3) the development of the black middle class; (4) the production of black professionals; (5) the advancement of knowledge through teaching, research, and creative reflection; (6) the cultivation of reverence for learning and the sense of wonder; (7) the enlargement of American pluralism; (8) the catalyzing and promotion of the birth, growth, and expansion of public higher education for blacks; (9) the evolution of a sense of social concern and civic responsibility; and (10) the emergence of social change and social reform in the pursuit of justice, equality, democracy, decency, and human dignity.

The above contributions would be more than enough to justify the history and existence and insure the future of these institutions. But beyond the aforementioned, church-related black colleges, for all their shortcomings, afflictions, and failures, have made two profound and imperishable contributions to the motivation and transformation of the inner life, innermost being, and spiritual pilgrimage of black people.

First, church-connected black colleges, at a supremely pivotal moment, brought the imperishable, indeed, the divine light of learning and knowledge to a people who had been engulfed by two-and-a-half centuries of the tragic darkness of slavery. To teach slaves to read and write was a crime and grave civic and political offense. Black people had been cut off from the very world of knowledge and the very process of learning. Thus, church-related black colleges satisfied, or at least attempted to satisfy, the deep hunger for knowledge in the minds and hearts of freedmen.

Et facta est lusx—And there was light. Slaves knew intuitively that knowledge is power as well as virtue.

Second, church-related black colleges, at a critical time, brought precious hope, a profound sense of human dignity, worth, and value, and a priceless vision of the world of higher possibilities to freedmen. Slaves had experienced endless suffering, dehumanization, and degradation. They were treated not as persons but as things, chattel, subhuman. Church-related colleges taught former slaves and their children and grandchildren not only that they were "somebody," but that they were equal children of God, just as white people, and that their dignity and worth were rooted in the creative and redemptive love of God. This gave them hope and did wonders for their self-esteem, imagination, and sense of selfhood. A kind of transcendent hope and metaphysical optimism was brought to bear upon the harsh and brutish realities and sufferings of black life—becoming something of a source and instrument of inner peace, adjustment, poise, balance, perspective, and emotional stability. This ultimate world-view enabled blacks to cope with the tragedies, anguish, disappointments, bitterness, and heartaches of existence and, therefore, to avoid despair, cynicism, defeatism, and the crippling terror and self-devouring nightmare of hopelessness.

Thus the church-related colleges were vessels and engines of HOPE in the collective experience of black people—hope of a better life and tomorrow, dignity, justice, equality as citizens and persons, social reform, historical and institutional change, the life of learning, social uplift, and vocational and professional access, success, mobility, growth, aspiration, and fulfillment. Immediacy was neither exhaustive nor exhausting. "The kingdom of righteousness of which the prophet speaks," said Niebuhr, "tempts men to feed on hopes when they are starved by realities."[20]

But in spite of their unique contributions and achievements, the question is constantly asked: Why black colleges? Since "white" schools are "integrated," the argument goes, "black colleges are at best an anachronism and at worst agents of racism, segregation, and academic disaster. How are they justified? However, as Bishop Thomas has asserted with clarity and *wisdom de profundis*, "The question is not so much 'How do you justify the black college?' but 'When will America and the church face up to the debt they owe to institutions whose contributions to the society have far out-distanced investments made in them."[21]

General Characteristics

Church-related black colleges are a diverse lot. They vary greatly with respect to quality, resources, control, location, leadership, curriculum, support, and potentialities. But, as one writer observed, the "Negro private college is a small, church-related, four-year college which emphasizes the liberal arts and teacher education."[22] Black church-related colleges share much with white church-related colleges. Wynn observes that

> Protestant church-related colleges tend to be small. As a rule, they are committed to the liberal arts. They are related, in some way, to a protestant church or a protestant church board. Some of them are partially or completely owned by churches, or church boards.[23]

All except three (Morehouse, Spelman, and Bennett) are coeducational. Significantly, all are concentrated in the eleven states of the Old Confederacy, except Wilberforce University in Ohio. The kind and amount of church support for these institutions vary greatly. Only about half of the church-related black colleges are fully accredited. Even the most favored have tiny endowments. The vast majority of students at these institutions come from low socio-economic and educational backgrounds.

Some 12 or 13 denominations are involved in the sponsorship or support of church-related black institutions of higher education (both senior and junior colleges), as compared with some 24 denominations that support and control wholly or partly various church-related white junior and senior colleges.[24]

"Most of the Negro colleges, as well as the white, are affiliated with the Baptist and Methodist denominations."[25] One denomination is connected with 12 colleges. Some denominations support only one institution. Some colleges are supported by more than one communion. Some of the sponsoring denominations are predominantly white, and others are predominantly black. Some are virtually all-white; others are virtually all-black. One institution—Paine College—has the unique distinction of being supported by a predominantly white denomination, the United Methodist Church, and a virtually all-black communion, the Christian Methodist Episcopal Church (formerly the Colored Methodist Episcopal Church).

There are 12 black colleges related to the United Methodist Church, and all are accredited. "The Methodist Church," Bishop Thomas asserts, "now supports more Negro colleges than any other religious body. This is done because of the large Negro constituency, the need to develop leadership, and the strong historic position suggested above."[26] The American Missionary Association, an agency of the United Church of Christ, is related to six black colleges, all of which are accredited. On the other hand, of the 12 institutions sponsored by one denomination, only three are accredited. "In contrast, five other denominations sponsored a total of nine colleges, all of which were accredited."[27]

Of the predominantly or virtually all-black denominations, the most active in the support of higher education are the African Methodist Episcopal Church and the Christian Methodist Episcopal Church. The former is related to five senior colleges, four junior colleges, and three seminaries.[28] The latter supports five senior colleges and a seminary.[29] The AMEZ (African Methodist Episcopal Zion) Church is related to only one four-year college, Livingstone.

The Baptist role in higher education is interesting, complex, ambiguous, and somewhat elusive. "Twenty-four Baptist institutions located in the Southern states," noted Ellison, "make some contribution to the education of the denominational constituency."[30] But colleges like Morehouse and Spelman are Baptist only in a historical sense. Moreover, Baptist support of colleges is, generally speaking, only token and minimal. Most significant, the overwhelming majority of Baptist-related colleges are unaccredited. Ellison concludes that 17 "Baptist institutions serving Negro youth are classified as substandard."[31]

In various ways and degrees, other denominations have maintained important relationships with black colleges.[32]

Quality Education: Standards, Goals, Problems, and Challenges

Black church-related colleges must be unconditionally committed to quality education. Like other colleges worthy of their salt, they must be about human excellence and virtue, the superior education and training of tender minds, cultivation of the sense of wonder, nourishment of the creative imagination, the development of moral character and integrity, life of the mind, reverence for learning, respect for the dignity and value of human personality, and the production of better men and women for a more humane, democratic, decent, pluralistic, and open world. They must be especially sensitive to the quality of persons as bearers and centers of value as well as seekers of knowledge and truth. *They must be first-rate institutions of topflight quality.*

The foremost goals of church-related black colleges, like other institutions of higher learning, are academic excellence and social relevance.

The first order of business of any institution of higher learning is academic excellence. Black colleges must be profoundly committed to this supreme intellectual value and goal. To be sidetracked from the pursuit of academic excellence in the name of any rival god or goal would be suicidal. For black colleges, academic excellence is necessary for utilitarian as well as intrinsic significance. It is necessary because, among other things, it is the chief method of access to successful participation in, and enjoyment of, the benefits of a highly technological, industrial, scientific, and competitive culture. It is the key to such important things as topflight jobs, security, professional advancement, upward social mobility, self-confidence, pride, self-respect, and the sense of achievement and independence.

Graduates of black colleges must be competitive, based on a single or uniform standard, with the graduates of white colleges for professional positions in the mainstream of American culture. Black institutions cannot compete in the broad sweep of American culture without being competent agents for the transmission of topflight skills, genuine learning, and authentic and rigorous intellectual vision, excitement, and zest. Black colleges must be more than black: they must be good. In order to survive and prosper, they must be centers of excellence. Several, of course, already are centers of excellence.

There is no substitute for excellence. Black colleges, therefore, must reject as false all counsel to pursue other priorities in the place of academic excellence, including cheap and vulgar conceptions of "relevance," "new approaches," "dimensions," and "innovation."

Academic excellence is the sole road not only to significance, impact, contributions, justification, freedom, equality, dignity, and collective fulfillment, but also the only way to the survival of black colleges. Either our colleges will have an existence of academic excellence, or they will have no meaningful existence at all. And apart from academic excellence, I am not sure of the legitimacy and persuasiveness of our claim, or that of other institutions of higher learning, to the right of support and survival. A life of excellence or no life at all: these are our only live options. The day of mediocrity, low aims, and substandard performance is over for black colleges.

Social relevance is the second chief goal of church-related black colleges. By social relevance is meant, in essence, the supremely significant quest for social justice, human equality, and individual dignity, as well as the Beloved Community.

Social relevance must be viewed from the long-range perspective, taking the total view of things, and counting the costs. Nothing will be gained by institutional myopia. Shortsighted and narrow-minded involvement in the tyranny of the moment and absorption in immediacy will be self-defeating for black church-related colleges.

To achieve the great goals of academic excellence and social relevance, church-related colleges will have to constantly improve their total quality—faculty, administration, students, trustees, curriculum, physical plant, campus living conditions, and the whole atmosphere of learning. They will need, among other things, a sense of mission and purpose, dedication, a keen philosophy of priorities and hard choices, self-criticism, great vision, a strong will, creativity, imagination, inspiration, individualized instruction, a personalized environment, and a heightened sense of human community. Above all, they will need what they have never had: massive financial support, especially from their sponsoring denominations.

Church-related black colleges face keen competition for faculty, students, and funds. Competition comes from a variety of quarters—large, predominantly white colleges and universities with great financial resources, public colleges, community and/or junior colleges, and vocational and technical institutions. Industry seeks to recruit their faculty and staff. Declining enrollment will be an increasing problem and challenge. There is a constant demand for curricular reform and innovative programs. Preprofessionalism and vocationalism are powerful forces.

Of supreme significance is the depth and persistence of the racist syndrome, which wears many masks and is often disguised even from some of its most eloquent spokesmen. Tragically, the racist syndrome—perhaps unconsciously—radically and insidiously corrupts, falsifies, and distorts the perceptions of many white liberals and much of white liberalism both within and without the church. Somewhat surprisingly, both religious and secular liberalism tend to be vitiated by covert and institutionalized racism. Philanthropy and the church of our Lord are particularly vulnerable to the insidious influence of the pride, arrogance, and moral conceit of the cancer of racism.

The terrible racist syndrome expresses itself in three basic ways. First, there is a constant questioning of the very legitimacy of black colleges. "Why black colleges?" "How are they justified?" The counterpart question, "Why white colleges?" or "How are white colleges justified?" is not raised. The real and fair question is why *this* or *that* college. And the answer should turn on the problem of merit or quality of performance and contribution—not race. The judgment should be an educational or intellectual one, not an arbitrary and *a priori* conclusion based on racial considerations and preconceptions. Selectivity and qualitative factors beyond race should guide and govern. Quality, not race, is the proper rational and empirical ground for the calculation and determination of the right of an institution to survive and prosper—the quality of program, service, leadership, personnel, vision, and contributions.

The second key manifestation of the racist syndrome is the simple, easy, and groundless *a priori* and arbitrary identification of predominantly white colleges and universities with academic excellence and superiority and predominantly black colleges and universities with academic inferiority and failure. The identification, sometimes subtle, is automatic, persistent, and universal.

The third key manifestation of the racist syndrome is the woefully inadequate support of black colleges in comparison to white colleges. The tragic assumption is that black colleges require less, indeed much and incomparably less, financial support than white colleges. But if history and a sense of equity and justice are relevant, the contrary assumption should be made. In the moral order, there is such a thing as remedial or corrective justice, which is at least as old as Aristotle, and which has special relevance to the centuries of injustice, inequity, and deprivation suffered by black human beings.

Against the tyranny of the racist syndrome, black church-related colleges, as they have been for a century or more, are servants and instruments of the Beloved Community of all mankind, beyond race, class, and ethnicity. They continue to cling to the great humanistic vision of the brotherhood of man and the oneness of the human family.

A great irony of history is involved here. In the past, black colleges, especially black church-related colleges, have been models of human brotherhood, integration, and community on an interracial basis. For a century or so, they were the only institutions in the South and the best example in the entire country committed to the fullness of democracy and equality of opportunity in higher education. In employment and matriculation, they affirmed the sovereignty of merit. Arbitrary and *a priori* standards of selection and exclusion based on race or color did not and do not govern their processes and substance.

In violation of state and local law, whose harsh penalties threatened their very existence, black colleges have not discriminated against members of other races or ethnic groups.

But now that, at bloody long last, white colleges have, under the coercion of the law and various extra-legal pressures, grudgingly begun to admit blacks—mostly in token numbers—the impressive democratic track record of black colleges is blandly disregarded and they, paradoxically and suddenly, are accused of being agents of segregation and instruments of the closed society. How curious! How strange! How unfair! How contemptuous of logic, history, and the sense of justice and fairness! The colleges that should be on the moral, educational, and social defensive—white colleges, with their history and tradition of racial selectivity and exclusion—are being congratulated and celebrated, in response to which they have developed an attitude of self-righteousness, self-congratulations, and an easy conscience. The colleges that should be congratulated and celebrated for their record of democracy, moral courage, and pluralism in education—black colleges—are not only placed on the defensive and perpetually called upon to justify themselves, but are condemned as being outside the "mainstream" of American higher education and ideals. The poet is right: the times are out of joint.

More than in the past, one of the greatest contributions church-related black colleges can make to higher education, the church, and the country is both the perpetuation and intensification of their policy of welcoming all students who qualify on academic grounds and the commitment to the Beloved Community beyond race, religion, creed, nationality, or ethnicity. The most significant dimension of social relevance, as a goal for church-related black colleges, is that of being a determined servant of the Beloved Community of white and black, rich and poor, Jew and Gentile, Protestant and Catholic, Northerner and Southerner, Oriental and Occidental. Catholicity is one of the greatest strengths of black colleges. Black colleges are in a unique position to be a powerful agent of the Beloved Community of all mankind.

In addition to academic excellence and social relevance, black church-related colleges have a distinctive and basic moral obligation, reflecting perceptions of the ethical content of the educational process and product. They have a duty to be greatly concerned with ethical values, integrity, moral character, rectitude, trust, moral sensitivity, and simple human decency. Education must be far more than the discovery, organization, and transmission of technical information or knowledge and the compilation of bare empirical "facts." It has a more sacred mission and purpose. Education must be concerned with the kind and quality of students and graduates—what they are and should be as human beings—and the character and quality of human life, experience, and aspiration.

Inspiration, motivation, nurture, hope, encouragement, and inner transformation of human selves are today, as in the past, a critical responsibility of black colleges, and especially church-related black colleges.

Our institutions of higher learning must seek to motivate, inspire, enrich, enlarge, and transform inner lives, the depths of being of our students. Hence a great sense of mission and moral purpose is imperative. In 1942, that great sage and giant of black higher education, Dr. Benjamin E. Mays, made a timely and timeless observation:

> The trouble with the world lies primarily in the area of ethics and morals. It will not be sufficient for the Negro liberal arts colleges, nor any colleges, to produce clever graduates, men fluent in speech and able to argue their way through; but rather honest men who can be trusted both in public and private life—men who are sensitive to the wrongs, sufferings, and injustices of society and who are willing to accept responsibility for correcting the ills. This may be done by example, in the careful selection of teachers, and by proper emphases and practices within the college community; nevertheless, it is urgent that it be done. Teachers should be more than good scholars; they should be men of integrity.[33]

III. Responsibilities of the Church's Ministry in Black Colleges

An Overview

The foregoing pages have awesome relevance, meaning, significance, and implications for the ministry of the church in black colleges. Church-related black colleges cannot become or even approximate their best selves without a radically new consciousness, commitment, vision, and sense of responsibility on the part of church and denominational agencies. These institutions must become a vital part of the church's agenda, priorities, ministry, and total mainstream of thought, mission, and action. For too long black colleges have been only a part of the peripheral concern, an afterthought of Christian churches, both white and black.

Desperately essential for the church in relation to black colleges are the development of a heightened vision and understanding of its grave responsibilities, a committed self, an active and energetic will; a profound grasp of the historical contributions, current needs, potentialities, and distinctive character of these institutions of higher learning; a deep appreciation of what is at stake, educational statesmanship, and a great sense of religious and moral urgency about the future in the context of the past and present. Black colleges ought to be a vital part of the church's prophetic concern, imagination, vision, and commitment.

From the long perspective of history, the church's relationship to its black colleges is a source of both pride and shame, inspiration and embarrassment, affirmation and negation, hope and despair, dignity and misery, joy and sorrow. No simple approach can begin to do justice to the variety and complexity of the historic ministry of the church in black colleges.

The ministry of the church has a special responsibility, obligation, and duty to its black colleges which are, as Daniel C. Thompson has aptly put it, "at the crossroads." But, on sober reflection, that seems always to characterize the plight, life, and movement of black colleges. Being at the crossroads seems to be as much a part of their destiny as their history—a permanent predicament.

The conclusion is inescapable that the ministry of the church to black colleges must be a total commitment to quality education, academic excellence, and human excellence in general. To achieve this goal, the church will have to make a generous and sustained commitment in terms of financial resources, sacrificial and regular patterns of giving through routine channels of the church's machinery, general interest and encouragement, high ideals, and hard-nosed and difficult decisions about the number of colleges it is willing and able to support. It will need a new will—an energized will. Above all, the church will need a new breadth and depth of vision, a robust vision beside which its vision of the past almost pales into insignificance. A radical new vision of support and a radical revision of priorities are an intellectual, moral, economic, and religious imperative.

The compelling message for the ministry of the church is simply this: *It is impossible to have first-rate colleges on tenth-rate money.* First-rate colleges require first-rate financial support. Quite simply, there is no other way. Fulfillment of the promise of academic excellence depends upon the prior fulfillment of the commitment of adequate operating and capital funds.

Genuine Commitment to Financial Support

Higher education in general and private higher education in particular face serious financial problems today. The financial squeeze is on. But the financial problems of private black colleges, because of the lash of history and tragedy of a racist culture, are infinitely greater than those of their white counterparts. Private colleges are supported by tuition and fees, endowment income, miscellaneous gifts, and grants from a variety of sources, including church boards or other religious bodies.

But the low economic status of students, the near non-existence of sizeable endowments, the absence of well-heeled alumni, the lack of wealthy individual benefactors in general, the failures of boards of trustees to assume their financial obligations in both giving and fund-raising, the low level of church support, the general insensitivity of philanthropic foundations and corporations, the grave inequities of government grants to black schools, spiraling costs because of inflation, and declining revenue from some sources all combine to impose an almost unbearable and impossible financial burden on private black colleges.

Even mediocre higher education is not cheap nowadays. Quality education is terribly expensive. Academic excellence is the most expensive of all. For it involves stiff competition from a variety of quarters for funds, students, faculty, staff, and other resources. In view of the tragedies of history, academic excellence at black private colleges is, in truth, from the normative perspective, the costliest of all—pathetic illusions to the contrary notwithstanding. The past is powerfully present.

In a profound sense, Trent and others are correct in affirming the low cost of attendance at private black colleges. "At the present," observes Trent, "the private Negro colleges are the lowest-cost colleges of the private college group in America. They have had to be so in order to meet the needs of their students."[34] But such a framework of perception can be gravely misleading and harmful unless viewed in perspective and the proper context.

First, a terrible price in quality and service is paid for such low-cost education—though, of course, that price must be paid in full at the moment. Second, the low cost represents a necessary adjustment to reality; however, the challenge and obligation are to change the reality and bring it into greater harmony with the ideal. Third, it is a double-edged sword. The low cost argument is often used as a fund-raising device, but it can be used, with equal force, to perpetuate the tragic myth that black colleges need less operating money than white colleges and, even worse, to help justify the continuation of the financial starvation of black colleges.

All of the church-related black colleges are in desperate need of infinitely increased financial resources in their lonely quest of quality education. According to one writer, the "future of the Negro private college will be contingent more upon adequate funds than any other single factor."[35]

> At the heart of the many inextricably related problems confronting the Negro church-related college is the problem of adequate financial support. In many instances, the current operating support needs to be doubled—not to mention the staggering amounts needed to rehabilitate the plants.
>
> The problem of adequate financial support is, perhaps, the most deep-rooted of all the problems which confront the church-related college.[36]

What has the church done to meet the financial needs of these colleges? What must the church do?

Over the long haul of history, church support of black colleges has been meager and scandalously inadequate in terms of needs and responsibilities. It has also been erratic, unstable, and fluctuating. This is a delicate and complex moral problem. We must avoid the twin perils of ingratitude and unqualified thanksgiving, praise, and celebration. On the one hand, the meager 'financial support came at a critical time in black history, and it made a qualitative difference in the lives, history, and destiny of black people. On the other, both the massive needs of black colleges and the vast material resources at the disposal of the church—especially the white church—cause anguish and tears and thus limit the right of celebration and rule out an easy conscience. Perspective and balance are essential in seeking to deal with this thorny and tricky problem of human existence.

The ideals of the material support of the black colleges did not, by far, match the lofty moral ideals, high religious aims, and great educational expectations of the church. Why, it must be asked, has the church had such low aims in terms of its support of black colleges? Why has the church been so long on ideals and rhetoric and so short on dollars for these institutions?

First, financial support of the colleges was an expression of the missionary syndrome, which placed a premium on both meager material resources and vast moral and religious concerns and commitment. Nevermind the sharp dualism. Forget the tension and incompatibility. The material dimension of support was a manifestation of the syndrome of low standards and aims—the syndrome of poverty and subsistence, which both reflected and generated a complacent conscience. Black colleges simply were not taken seriously enough.

Of token and symbolic support of black colleges by sponsoring denominations, W.J. Trent, Jr. asserts:

> Until recently church boards operated pretty much on the basis that these private Negro colleges were missionary institutions and therefore were, or could be, staffed by persons whose compensation might well be in part the satisfaction that they received from working in a missionary enterprise. There is no other basis for explaining the meager support that some of these institutions have received.[37]

The second reason for the woefully inadequate financial support of black colleges has been racism, pure and simple, within the Body of Christ. Outside the mainstream of the church's budget, programs, and priorities, financial support for black colleges was relegated to the level of secondary concerns, if not lower.

What Brawley said of the the black colleges related to the United Methodist Church applies with equal, if not greater, force to other church-related black colleges.

> The story of inadequacy of support of Black colleges is a story a century old—an eternal and painful financial struggle, never enough money for any purpose, always operating at sub-minimal level, always "making brick without straw."[38]

Brawley also asserts that

> The Black colleges from the beginning in 1866 to the present have never come within a reasonable expectation of adequate support. As recently as 1968 only two of the institutions in this group had over $3,000,000 in endowment: Meharry Medical College had $6,262,462, and Dillard University had $3,547,185. All the rest of the institutions had less than $2,000,000 in endowment; six had less than $1,000,000, one had $576,615, and four had less than $500,000. Tuition charges have always been low and an inadequate source of income because of the poor economic background, generally, from which the majority of the students come.[39]

From the long perspective of history, the depressingly inadequate support of black church-related colleges is a sober reminder of the self-perpetuating character of certain realities of culture. "It is deplorable that the institutions treated in this volume have for more than a century been destitute of money for operation and development."[40]

Significantly, in recent years there has been a marked increase in the support by selected denominations of the black colleges affiliated with them. Worthy of note are the United Methodist Church, The AME Church, the United Church of Christ, the AMEZ Church, the Seventh-Day Adventist Church, and, to a degree, the CME Church. In isolated cases even black Baptist support is growing.

Although the heart is greatly warmed by the increased level of support by certain denominations, support is still woefully inadequate in terms of needs, merit, and responsibility. No denomination even begins to support the black colleges it sponsors at the level of need and obligation. The "support from the church boards showed a tendency to move upward, but neither fast nor far enough to close the gap that was gradually widening between tuition and fees and endowment income and the increased educational costs."[41]

What should churches do in support of their black colleges?

We have suggested that the first order of business for the church is a radical new vision of its responsibilities and priorities in relation to the colleges it sponsors or supports. It must elevate its sights and cease to make meager, irregular, and fluctuating support normative. It must be honest with itself and the colleges. Wright has rightly observed that the problem of adequate financial support

> . . . cannot be successfully attacked until the sponsoring denominations and the governing boards become fully aware of the cost involved in the operation of a sound, modern college, and face honestly the question as to whether funds to meet the cost are or can be made available and what the real alternatives are.[42]

The church must think through its financial policy and procedure. It must develop a new consciousness and perspective. Missionary giving must be replaced by a more productive, stable, and sustained method and commitment. "In its support to Negro institutions the Church has been slow to lift its sights above the level of missionary giving to real educational support."[43] "The church," said Brawley, "must gain a new perspective in financial support of its Black institutions and must lift its sights more nearly to the level of the needs, which are tremendous."[44] Black colleges must truly be taken seriously by their sponsoring denominations and religious agencies.

The ministry of the church to black colleges must elevate these institutions to a central place in the life of the church, and place them where they have never been—in the mainstream of the councils. "The Black colleges have never been brought into the mainstream of higher education in the thinking, use, and support within the larger membership of Methodism."[45] What is said about the need to bring the 12 colleges within the mainstream of Methodism applies equally to other denominations and their colleges. Black colleges must cease to be hitchhikers on the superhighways of the ministry of the church.

> Historically the educational support of the church has been a missionary effort, and support of Black schools has been a peripheral enterprise, and has never been adequate. The problems of our time demand that the Black colleges be brought into the mainstream and be supported adequately as a basic part of the essential program of church renewal.[46]

In providing financial support for the colleges, the method and process as well as the amount of funds are important. It is imperative that all three reflect the reality of the mainstream.

Special projects or programs of support, such as the Black College Fund of the United Methodist Church, and the 17/76 Achievement Fund of the United Church of Christ, should be secondary rather than primary. They have a vital role to play, but that role should be supplementary and secondary to mainstream contributions. Basic financial support should be through the regular monetary channels of the church denomination, annual, routine appropriations.

In other words, *substantial* funds for the colleges should be a regular and integral part of the budgetary or allocating process of the general church body and its general treasury. For example, in the United Methodist Church, the 12 black colleges ought to be included in the annual appropriations of the World Service Fund. The annual appropriations should be substantial. In several situations today, denominations do make basic or annual appropriations, but they are only token and symbolic, reflective of the missionary syndrome of support.

The proposed route of support is best for several reasons. For one thing, it would be signficant in terms of the long-range planning process and financial security and viability of these colleges. It would be roughly equivalent to endowment or at least income from endowment and would thus help to compensate for the scandalously small endowments of the church-related black colleges. The institutions would know in advance, generally, what to expect along the line of financial support. Long-range planning and financial stability are essential in quality higher education.

For another, as long as there are special projects and efforts to raise money to support black colleges, the colleges will be an easy, visible, and dramatic target not only for racists, but for others who are genuinely troubled by special drives to help them. Excuses for non-giving are made easy, and rationalizations abound. Also, a certain stigma is attached. Moreover, such special projects or programs will inspire not only constant opposition during campaign appeals but also heated competition for funds from a variety of sources—not only other ethnic minorities and champions of other worthy causes and issues (for example, world hunger), but also from white colleges who will raise the phony issue of "preferential treatment" and "reverse discrimination."

Third, special projects always and inescapably encourage the raising of the question of the justification of the preservation and support of black colleges. Fourth, in the very nature of the case, special projects are short-lived. The 17/76 Achievement Fund of the United Church of Christ was not extended in spite of great and increasing needs. The Black College Fund of the United Methodist Church has had a much better fate. Approved by the 1972 General Conference for the 1972-76 quadrennium, it was extended by the 1976 General Conference through the 1976-80 quadrennium. The extension, however, was neither automatic nor easy, and the future of the Black College Fund beyond 1980 is quite uncertain.

Fifth, people tend to get tired of giving to special projects, campaigns, and appeals, and especially being asked to contribute to something as "controversial" as black colleges whose very legitimacy and right of existence are constantly being questioned and repudiated. Finally, reliance on special projects and programs of support makes black colleges too dependent on charity, personal whims, currents of opinion, accidents of leadership and giving, the mood of the time, and the vagary and interplay of pressure and counter-pressure and power relationships.

What Daniel W. Wynn says about black colleges getting into the financing mainstream of the United Methodist Church is equally applicable to other denominations and their colleges.

> To enjoy the fulfillment of their right to become part of the financing mainstream of the United Methodist Church, the church must provide her black colleges with substantial financial help for at least 15 years. Not having been an official part of annual conference budgets as has been true of white colleges, or of the national church budget as has been true of Scarritt College and American University, the black colleges have had to depend upon one annual churchwide offering, the meagre money made available through the Board of Education [now Board of Higher Education and Ministry], and periodic grants and fund-raising efforts. These colleges are entitled to a major but consistent national effort for a sustained period of time.[47]

Other Responsibilities, Opportunities, and Challenges of the Church

The church could assist its colleges in the recruitment of able and promising students. Declining enrollments will be a constant challenge for our institutions. The membership and leadership of denominations could be tapped to help meet this challenge. The pool of applicants could be greatly increased and so could the quality of admission and enrollment. All this would contribute to upgrading the quality of students and institutions.

Churches have a special obligation and opportunity to assist in the recruitment of students across racial lines. They could play a key role in facilitating the integration of student bodies beyond tokenism. The church should be equally concerned with the recruitment from its constituency of white and black students for both predominantly white and predominantly black colleges.

Of special significance could be vigorous, imaginative, and massive aid in the recruitment of white students for black colleges, especially helping white students and their parents come to grips with their racial fears, anxieties, prejudices, and pathetic illusions. This could be a major contribution of the church in fighting and eradicating racism and nudging colleges, communities, and churches a step or two in the direction of the Beloved Community.

By the same token, the church could assist in the recruitment of faculties and staffs across racial lines. As already indicated, church-related black colleges have, for more than a century, been in the vanguard of the integration of faculties, administrations, and staffs. Today they have the most integrated faculties, administrations, and staffs in the land—perhaps the world.

One of the truly exciting higher possibilities of church-related black colleges is that of becoming a powerful example and model in microcosm of the Beloved Community, of all mankind. Such a possibility haunts the fancy and stirs the imagination. The recruitment and enrollment of white students to match the current employment of white members of the faculty and staff would greatly accelerate the realization of the possibility.

Part of the ministry of the church is its responsibility to make hardnosed choices about the number of black colleges it is able and willing to support. This is an unpleasant but supremely important reality. There are too many church-related black colleges in relation to need based on resources, student bodies, and potentialities. This raises questions of institutional egoism; conflicting loyalty; clashing traditions; personal vanity, ambition, and security; and denominational pride, sanity, and rationality.

Some denominations support several colleges, the vast majority of which are unaccredited. They cannot possibly offer quality education. They beget not only low standards, but, what is worse, the falsification of academic standards.

Under the circumstances, the only rational and moral course for the ministry of the church is to be selective and supportive of quality institutions. This would mean mergers, consolidations, and closings. It also could mean the development of consortia, involving the pooling and sharing of scarce resources. Mergers of institutions across denominational and racial lines should also be a vital part of the agenda of the ministry of the church in black higher education.

In the selection of colleges to merge, support, consolidate, and close, the governing principle should be quality, service, and potential contribution to education and human betterment. Miseducation and poor education do not deserve support. In the long run, they are self-defeating and make us all tragic losers.

Finally, the ministry of the church could make a major contribution to black colleges, and other colleges, by holding before them the prophetic vision of the Kingdom of God—the kingdom of truth, righteousness, love, justice, and the Beloved Community. It is the vision of the Eternal and transcendent which should be brought to bear upon higher education to make it more meaningful, significant, sensitive, creative, responsible, and, indeed, "relevant."

The special and unique moral and spiritual resources of the church could help institutions of higher learning define themselves and their mission, responsibility, purpose, *raison de'etre*, and higher possibilities. It could heighten the sense of mission and help create a sense and atmosphere of moral urgency and significance.

The church could "dialogue" with colleges on ultimate issues of human existence and education—the meaning of human life and destiny, the nature of the human enterprise, the meaning and requirements of culture and civilization. Knowledge for what? Education for what? What are the purposes and ends of higher education? Power, leadership, institutions, organizations, philosophies, strategies, coalitions, and position for what?

Creative and constructive tension and conversation could be developed between the denominations and their colleges. This would be good not only for the colleges and respective religious bodies, but for higher education and religion in general. The exchange could be of infinite value and significance.

In holding before black colleges the majesty of the vision of the Kingdom of God, the church will be more effective if it comes to the task with humility, contrition, repentance, and the awareness that it is under Divine judgment and in need of Divine mercy and forgiveness.

Such an attitude, spirit, and outlook would save the church from hypocrisy, moral conceit, arrogance, self-righteousness, moral pretension, and self-worship in the context of its age-old and insidious corruption by the tyranny of racism and its meager and frail support of its black colleges over the past century. This attitude, spirit, and perspective might inspire the church to transcend and redeem its past relationship to black colleges and insure the integrity, richness, vitality, productivity, and creativity of that relationship in the future. History can be redemptive as well as creative.

Above all, humility, contrition, and repentance might save the church from the supreme tragedy of a complacent, self-satisfied, and easy conscience about black colleges. The church should have an uneasy, restless, troubled, and creative conscience concerning its tragic failures relative to these institutions born of its great, inexhaustible, and imperishable vision, mission, and challenge. "The kingdom not of this world," said Niebuhr, "is always in this world in man's uneasy conscience."[48]

Notes

1 Benjamin E. Mays, "The Significance of the Negro Private and Church-Related College," *Journal of Negro Education,* XXIX (Summer, 1960), p. 245.

2 *Ibid.*, p. 246.

3 *Beyond Tragedy: Essays on the Christian Interpretation of History*, Scribner Library ed. (New York, 1965), p. 292.

4 Stephen J. Wright, "Some Critical Problems Faced by the Negro Church-Related College," *Journal of Negro Education,* XXIX (Summer, 1960), p. 339.

5 Robert C. Weaver, "The Negro Private and Church-Related College: A Critical Summary," *ibid.*, p. 394.

6 William Dunne, S.J., "The Roman Catholic Church: The Rationale and Policies Underlying the Maintenance of Higher Education Institutions for Negroes," *ibid.*, p. 313.

7 Daniel W. Wynn, "Higher Education for Blacks," in Woodrow A. Geier, ed. *Church Colleges Today* (Nashville, 1974) p. 24.

8 Mays, *op. cit.*, p. 246.

9 Wynn, *op. cit.*, p. 25.

10 *Ibid.*

11 "Editorial Note: The Negro Private and Church-Related College," *Journal of Negro Education*, XXIX (Summer, 1960), p. 212.

12 *Ibid.*

13 Mays, *op. cit.*, p. 245.

14 "The Evolution of Private Colleges for Negroes," *Journal of Negro Education,* XXVII (Summer, 1958), p. 216.

15 *Ibid.*

16 See, for example, Stephen J. Wright, *op. cit.*, p. 339, and Luther H. Foster and Charles E. Prothro, "Minimum Income Necessary to Maintain a Small Private College Effectively," *Journal of Negro Education,* XXIX (Summer, 1960), 346.

17 *Private Black Colleges at the Crossroads* (Westport, 1973), pp. 275-76.

18 Earl J. McGrath, *The Predominantly Negro Colleges and Universities in Transition* (New York, 1965), esp. pp. 156 and 172-77.

19 "The National Survey of Negro Higher Education and Post-War Reconstruction: The Resources of Negro Higher Education," *Journal of Negro Education,* XI (January, 1942), 383.

20 Niebuhr, *op. cit.*, p. 275.

21 James S. Thomas, Introduction to James P. Brawley, *Two Centuries of Methodist Concern: Bondage, Freedom and Education of Black People* (New York, 1974).

22 Stephen J. Wright, "The Future of the Negro Private College: Philosophy and Program," *Journal of Negro Education,* XXVII 1958), p. 410.

23 See, for example, Charles H. Thompson, "The Present Status of the Negro Private and Church-Related College," *Journal of Negro Education,* XXIX (Summer, 1960), p. 237. Thompson's study included 285 private and church-related institutions, white and black.

25 *Ibid.*, p. 238.

26 James S. Thomas, "The Rationale Underlying Support of Negro Private Colleges by the Methodist Church," *Journal of Negro Education,* XXIX (Summer, 1960), p. 258.

27 Foster and Prothro, *op. cit.*, p. 346.

28 Sherman L. Greene, Jr., "The Rationale Underlying the Support of Colleges Maintained by the African Methodist Episcopal Church," *Journal of Negro Education,* XXIX (Summer, 1960), p. 320-21.

29 C.D. Coleman, "The Christian Methodist Episcopal Church: The Rationale and Policies Upon Which Support of Its Colleges is Predicated," *Journal of Negro Education,* XXIX (Summer, 1960), p. 316.

30 John M. Ellison, "Policies and Rationale Underlying the Support of Colleges Maintained by the Baptist Denomination," *ibid.*, p. 330.

31 *Ibid.*, p. 335.

32 See, for example, the following articles which appeared in a special issue of the *Journal of Negro Education*, XXIX (Summer, 1960): F.L. Peterson, "Why the Seventh-Day Adventist Church Established and Maintains a Negro College (And Other Schools for Negroes Below College Grade"; Tollie L. Caution, "The Protestant Episcopal Church: Policies and Rationale Upon Which Support of Its Negro Colleges is Predicated"; E. Fay Campbell, "The Policies and Rationale Governing Support of Negro Private Colleges Maintained by the United Presbyterian Church in the U.S.A."; L.M. Bottoms, "The Policies and Rationale Underlying the Support of Negro Colleges and Schools Maintained by the Presbyterian Church in the United States"; Wesley A. Hotchkiss, "Congregationalists and Negro Education"; and Wm. H. Kampschmidt,

"Why the Evangelical Lutheran Church Established and Maintains a College for Negroes."

33 "The Role of the Negro Liberal Arts College in Post-War Reconstruction," *Journal of Negro Education*, XI (January, 1942), p. 407-8.

34 W.J. Trent, Jr., "Financial Support of the Private Negro College," *Journal of Negro Education*, XXVII (Summer, 1958), p. 398.

35 Stephen J. Wright, "The Future of the Negro Private College: Philosophy and Program," *op. cit.*, p. 413.

36 "Stephen J. Wright, "Some Critical Problems Faced by the Negro Church-Related College," *op. cit.*, p. 343.

37 "Financial Support of the Private Negro College," *op. cit.*, p. 399.

38 Brawley, *op. cit.*, p. 525.

39 *Ibid.*, pp. 524-525.

40 *Ibid.*, p. 527.

41 Trent, "The Problems of Financing Private Negro College," *Journal of Negro Education*, XVIII (Spring, 1949), p. 115.

42 Wright, "Some Critical Problems Faced by the Negro Church-Related College," *op. cit.*, p. 343.

43 Brawley, *op. cit.*, p. 526.

44 *Ibid.*, p. 580.

45 *Ibid.*, p. 526.

46 *Ibid.*, pp. 576-77.

47 Wynn, in Geier, *op. cit.*, p. 35.

48 Niebuhr, *op. cit.*, p. 279.

A RESPONSE

Julius Scott

Because of the high personal esteem in which I hold the presenter and my equally high regard for his erudition and sagicity, I accepted this responsibility with apprehension and trepidation. My acquaintance with Dr. Cook's research and writing increased my fear that I might be so overwhelmed after reading his paper that a critique would send me on endless trips to the library in search of counter-positions. I decided that, prior to reading the paper, I would sit down first and sketch some basic elements which a paper on this important subject might contain. Given this benevolent objectivity, I convinced myself that I could balance off Dr. Cook's scholarly analysis and thus assure myself of the delightful pleasure of passing or flunking him, according to the standards I had dispassionately determined. So, before looking at his manuscript, I put the following thoughts on paper.

A clarity of the universe of discourse and the frame of reference is necessary. The assigned topic, "Framing the Future: The Black Church College," is fuzzy and restrictive; it describes only a few of the black institutions supported by the churches. The cohort should be more clearly delineated and, I would hope, both more comprehensive and inclusive. Ironically, neither of the institutions served by President Cook or myself falls in the category as described in the assigned topic, and neither would 75 percent of the black church-related colleges and universities. In the intention of this convocation, a more helpful delineation and discussion would emerge from a broader and more precise definition.

One would expect a discussion of the paradoxical nature of the future of these institutions. Since the black church-related institutions were founded in the paradoxical context of an affirmation of liberation in the midst of the all-encompassing systematic and vigorous denial of the humanity of black people, their futures are tied inextricably and inevitably to the future of the black experience within the total American experience. It *is* a paradox—church-related colleges historically black in enrollment, which affirmed and still affirm fundamental tenets of American idealism, pluralism, equality, and brotherhood, will have their futures shaped to a large extent by the response America gives to what has been described as the disparity between the American posture and American practices. The future of these institutions will participate in the future of the American Dream.

In addressing futuristic projections of the black church-related colleges and universities, moreover, one must carefully scrutinize the particularity and uniqueness of these institutions, and examine these specific factors in the light of the historic and current mission and obligations of the institutions. Among these particularities are the following:

1. The primary historic rootage of the black church-related colleges and universities is moral; their beginnings were focused upon a *context* of learning as well as the content of knowledge. They were founded out of a concern for people in plight and were the matrices for the development of moral character and integrity, as well as the expansion of intellectual capability. Chapel was compulsory; class attendance was also compulsory; but chapel was more compulsory! Indeed, in most of these institutions, until fairly recently, compulsory chapel attendance was a daily requirement. These institutions were the arenas in which moral contours were formed, and they gave empirical expression to basically moral concerns.
2. Secondly, these institutions were the trustees of the black experience; they embraced and embodied strong and vital concerns and commitments related to the black experience. This was a salient and important role. As trustees of the black experience, these campuses provided the atmosphere in which black scholars thought and thrived and where they provoked an intellectual life and climate of ideas. Black artists stretched their canvasses across these campuses, and black musicians composed the great theme songs and anthems of celebration there. The intellectual and scholarly life of blacks was nourished on these campuses.

What of the future? Will the black scholarly elite continue to migrate to the more prestigious state universities, black and white, or to the more elite, financially solid, ivy-league institutions? What role may we expect the black institutions to play in the future; will they continue to be the trustees of the black experience, and will this responsibility continue to rest in their hands? Where will the depositories of papers of contemporary black scholars be located? Will they go to Boston University, as did the papers of Dr. King; or to the University of Massachusetts, where Dr. DuBois' papers are kept; or to Yale, which has the papers of poet Langston Hughes. These questions emerge in relation to the present and the future of the black colleges in general. If the trusteeship of the black experience is to change hands, how will the models of black leadership emerge?

3. The black church-related colleges and universities served a democratizing function in American higher education and in the nation. In the days of the most highly structured academic segregation, these institutions maintained interracial faculties, and admitted students from all ethnic backgrounds. They were the islands of equality in the midst of intense racial antipathy in certain sections of the South, and were the only places where rational people could gather across racial lines. They were the embodiment of *universality*, and kept the possibility of brotherhood and interracial harmony viable.

4. The black church-related colleges and universities addressed themselves directly to the problem of the integration of black aspirations into American realities. They admitted the victims of educational and economic deprivation and deficiency, and equipped them to compete successfully in the market place. They were citadels of miracles, providing young men and women with vision and intellectual power.

A paper addressing itself to the future of these institutions should deal with the tension between the historic mission of these institutions and the accepted definitions, standards, and norms of liberal learning.

David Riesman pointed out that institutions of higher learning tend to imitate each other. It is, as he described it, a snake-like procession, the head of which turns back upon itself, while the middle part seeks to catch up with where the head was. The question of the future of the black church-related colleges and universities is whether or not they will be imitative or innovative. These institutions have had high academic standards, but they have affirmed their thrust in part by accepting high- and low-risk students, some of whom barely met minimum academic standards. Remedial programs and developmental courses were devised to address and alleviate these deprivations and delinquencies. As a result, an expertise was developed which made these colleges singularly competent in innovative teaching skills and techniques of developmental learning. They had to do this in order to survive. Now these programs are being exported to predominantly white institutions which have yet to master these techniques.

What of the future of the black church-related colleges and universities, then, when federal guidelines and educational agencies mandate that students must meet minimum standards, determined, in part, by performance on standardized tests? What will happen if pressures continue to be brought to bear upon these institutions to imitate other institutions? Will they become, in time, completely alienated from their historic constituencies, leaving a cadre of students untouched by their impact? What are the implications of the current trend toward competition for foundation and federal dollars? Will the black institutions continue to redefine their programmatic thrusts and refine their standards to the point that they become enclaves of elitism? Certainly this issue should be discussed in relationship to the future of these institutions.

In addition to these particularities, a concern for the future of the black church-related colleges and universities must address their fiscal support. These institutions typically have minimal income from church sources, and most of them have been put in the position of begging money from all other available sources. With rotating church priorities, the current conservative mood regarding the support of black higher education specifically, and the overt withdrawal of two denominations of not only fiscal support but also of organic ties with black colleges historically related to these denominations, are there any viable strategies for survival based on sound fiscal projections, and if not, what alternative models should be explored?

And finally, it would be my hope that the presenter would discuss the amazing vitality and resilience of these institutions, in spite of continued fiscal burdens.

Perspectives on the future of the black church-related institutions should examine and explore these problems in relation to the roles these institutions might play in the scheme of higher learning across the board. They are issues of import which impinge upon these institutions and which will have direct effect upon their viability. Let us turn, then, to Dr. Cook's treatment of these minimal questions.

Dr. Cook's paper is, as I had expected, brilliant, incisive, and pertinent. He wastes no words in the analysis of the role and impact of the black church-related colleges and universities, and his proposals merit attention and the concern and action of the denominations who are interested in the future of higher learning.

Dr. Cook begins his insightful analysis with a careful and precise definition of the issue at hand. I suggested that this was necessary. The definition tied to the history of these institutions is one of the strengths of his paper. He might have added to this discussion the fact that the churches which founded the black colleges also were responsible for several institutions which grew out of the early church-related colleges. Central State University, for example, grew out of Wilberforce University, South Carolina State College was originally an attempt on the part of Claflin College to teach agriculture; Texas Southern University is the fruition of an extension school established by Wiley College; and Morgan State University was founded as a Methodist institution.

The fuzziness of the definition, however, does not totally disappear. An institution I would judge to have moved from church-relatedness to a stance best described as independent is alluded to by Dr. Cook as being church-affiliated.

He skillfully assesses the contributions of the church-related college. However, having raised the central and pervasive question, "Why black colleges, anyway?" the issue might have been addressed more decisively. Clearly these institutions have a *raison d'etre* beyond the simplistic and racist notion that, if white institutions are integrated there is no longer a need for black ones. As indicated above, these institutions have given strong, historic validation for their existence, in terms of the quality of their programs as well as in the development of their expertise. Another side of this question is, obviously, what would we do without the black church-related colleges and universities? Moreover, if an argument can be made for the existence of a Brandeis University, a Notre Dame University, a Duke University, etc., what is wrong with maintaining this pluralism in terms of a Martin Luther King, Jr. University and similar institutions?

Another strong element in the paper is Dr. Cook's insistence upon the maintenance of standards of academic excellence. His position that the institutions cannot settle for second-best standards is correct. Academic excellence is not affected by ethnicity. There are no black academic standards, Chicano academic standards, or Asian-American academic standards. Norms of excellence are objective, impersonal, and inviolable. Dr. Cook is imminently correct in the assertion that black colleges "must be more than black: they must be good," and that "there is no substitute for excellence."

However, the question must be raised regarding the accuracy of the inference that concern for relevance and the establishment of innovative programs negate or cheapen acdemic excellence. Many black church-related institutions maintain high standards and, at the same time, are engaged in significant programs of high quality in developmental studies. These innovative programs, far from vulgarizing the concept of academic excellence, have given meaning to that concept. These institutions have taken students, some of whom would never be admitted to institutions whose academic pretensions outweigh their embodiment of academic quality. The philosophical position of "excellence and only excellence" cannot suffice as an ideological base for institutions whose mission is to reach out to those caught in the vortex of deprivation by an educational and social system which systematically deny them equality of opportunity.

There are some basic questions here! Is it too much to expect that the black church-related college will be involved in its historic mission? Is it not possible to achieve this mission without compromising academic standards? Are not special programs, such as Upward Bound and special skills and developmental programs, a central part of the role of social relevance of which Dr. Cook speaks?

Carrying this point further, must all institutions have the same standards of academic excellence? This would lead to a demise of diversity. A legitimate question can be raised as to whether or not the black church-related college and university should be caught up with attempting to imitate the academic standards of Harvard, Yale, or Stanford. The challenge is not to be a carbon copy, but to engage in significant research, study, learning, and teaching, developing and expanding programs for the education of a particular constituency. In reality, a part of this constituency is composed of the poor, the disadvantaged, and the disinherited. I view the need for reaching out to black youngsters, some of whom stand on the borderline in terms of basic academic standards, as a categorical imperative for the black church-related colleges, and I do not view this mission to be in conflict with standards of academic excellence.

Dr. Cook stresses the need for improvement of academic quality, and his penetrating insights document the urgency of this process.

Dr. Cook addresses the problem of the paradox of the black college decisively. It would appear that we are in agreement that the future of the church-related black college and that of the nation rests upon the resolution of what he describes as the racist syndrome. Dr. King said it eloquently: "Injustice anywhere is a threat to justice everywhere." Until the problem of American justice is dealt with conclusively, the black colleges will continue to be a problem. The future of the black college, then, addresses the question of the future of the American social order.

I appreciate and, indeed, am indebted to Dr. Cook for his emphasis upon the moral role and thrust of these institutions. His statements are strong and persuasive. Moral values are explicit in the very existence of these institutions, and he has documented that convincingly.

Nothing short of Dr. Cook's call for a fresh and decisive response to the fiscal plight of these institutions, and in the magnitude he proposes, will suffice. Such support should be, as he aptly suggests, in terms of basic appropriations and built into the ongoing fiscal operations of the denominations, not spasmodic, bandaid, and piecemeal. White and black denominations must make the colleges to which they are related top priorities.

None of the proposals in this paper are as trenchant and central as the call for direct and substantial fiscal responsibility of the sponsoring denominations. There are implications here for *all* the churches.

Dr. Cook's suggestion that an ancillary role the churches can play is that of the recruitment of white students is appealing. This idea would come as shocking news to white congregations in the city of New Orleans, whose students go away to Shreveport or Ohio to attend an institution affiliated with the United Methodist or United Church of Christ denominations. But this is clear and indisputable evidence that the churches see the black colleges of their denominations in a peripheral relationship at best. His proposal that, since the number of church-related colleges are a drain upon limited resources, mergers, consolidations, or phasing out of some might be desirable, are, as he himself suggests, controversial positions. It is, nevertheless, incumbent upon the denominations and the colleges themselves, to examine these questions of alternatives. A critique of the quality and thrust of the institutions must be constant; appropriate recommendations and strategies for restructuring must follow the critiques. The problem is not with mergers, consolidation, or phasing out, but that the higher educational structures of the denominations have not paid adequate attention to the colleges and have not taken the responsibility for in-depth analysis and salient recommendations.

There are, in conclusion, areas for further exploration which Dr. Cook did not include in his paper. One of these has to do with the relationship between church bodies and the church-related colleges. These relationships tend to be ambiguous and undefined, but they should be conscious and explicit. Colleges should provide educational ministries to the churches, and the churches should know why the college is related to it, and vice versa. It is a two-way street. Also, the place of religion in the curriculum of these institutions is a matter of concern which might be explored further, as might the problems of religious nurture and the climate of religion on the campuses.

I conclude by expressing my deepest indebtedness and gratitude to Dr. Cook for an impressive and provocative analysis.

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MINISTRY TO BLACKS IN HIGHER EDUCATION

Herbert O. Edwards, Sr.

Ministry in any form and of every kind takes place in and out of community. The Christian minister is part of a community of faith. Therefore, he or she is speaking out of, in the context of, and in relationship to the traditions and projected goals, values, and dreams of that community. When one observes the kind of ministry offered to blacks in higher education, especially by non-blacks, one gets the feeling that there is little awareness of the relationship between ministry and community. Attempts by individuals, whose actions seem to suggest that they are also isolated individuals, are made to relate to black students as individuals rather than as members of faith communities.

Many persons who are involved in ministry to those in higher education tend to feel under compulsion to be all things to all persons while more or less consciously denying or playing down any personal commitment to any particular community of faith. There seems to be a feeling that those who are too self-consciously aware of, committed to, or vocal about a particular community will not fit in the pluralistic settings which we usually associate with higher education. There is also a feeling abroad that it is possible to practice ministry to blacks in higher education in isolation from, and in total ignorance of, the larger social and cultural order.

What is the purpose of ministry to those in higher education? What is the purpose of ministry to non-blacks in higher education? What is the purpose of ministry to blacks in higher education? Is the purpose to project concern for those who are caught up in the secular kingdom of higher education? Does this action say to the world that the church is on the "cutting edge," on one of the "last frontiers," or where "the action is?" Is the purpose to fight "creeping paganism" in a "post-Christian era"? Is it to rechristianize the secularized, paganized hordes of youth and faculty in the throes of academe?

Is the purpose of ministry to those in higher education to create "communal enclaves" of "saved persons," or to witness to the power of the Gospel? Is it to provde meaning for individuals in spite of those structures and systems founded upon meaningless and purposeless loyalty to principalities and powers which perpetuate and accentuate the conditions deplored by those who find it expedient to make their camp only on the frontiers of the inner self?

The campus ministry is composed of a small body of individuals. It is placed at the church's periphery, not within the center. Many laity as well as clergy either know little about the church's work through campus ministries or view this work with indifference, as a "lesser form" of ministry.

It has been argued that the "thrust toward marginality of religion in American society offers a call of the people of God to a critical stance. If marginality carries with it a more or less inevitable insightfulness, the utilization of which would be contributory to the enhancement of the quality of life for the total community, and is, therefore, deserving of support, then black people ought to be deserving of the greatest support. Who is more "marginal" than we? Whose history, whose religious strivings, have been as ignored and made as marginal as that of black people?

In every area of study, black people, the black experience, and black participation in American life have been systematically excluded. In commenting on the exclusion of sacred value orientations in our culture from serious study by the university, Albert Rasmussen said: "Any area, systematically and arbitrarily eliminated from the encyclopedic college and university curriculums, has come under the ax of the most powerful censorship that can be wielded."[1] Black people can testify to this truth, and campus ministers who try to minister to blacks in higher education need to be aware that that fact will affect their efforts.

The exclusion of black people from our concerns leads us into the second specific problem faced by the churches in their attempts to provide ministry to blacks in higher education. That specific issue is one of numbers. We will examine that briefly after looking at the larger over-arching problem, namely, the historical problem.

In the wake of the passage of the 1964 Civil Rights act, an increasing number of non-blacks decided to "dig in their heels" against any further encroachments by black Americans on their private prerogatives and "freedom preserves." Those "liberal" and less politically conservative church groups which had supported the passage of the Civil Rights legislation found themselves in increasing difficulty with their constituencies.

The end of the decade of the sixties, therefore, found many "liberal" and "issue-oriented" non-black clergy looking for "safer" social and political issues to relate to. They sought those issues which seemed to have a broader base of mass support. Campus ministers were also among this number.

From the Civil Rights Movement to the Peace Corps to the Poverty Program to the Peace Movement to Women's Liberation to Ecology, and now to World Hunger, the idealism of the early sixties was blunted by the hard political and racial realities of the middle and later sixties.

While the non-black liberal and action-oriented campus ministers and students were going through a bind of metamorphosis that has resulted in or at least contributed to a resurgence of a kind of neo-evangelical, political piety on the college and university campuses, and even more overt forms of "symbolic" and other type racism in the larger society, black students also underwent a kind of religio-cultural metamorphosis.

Ministry to blacks in higher education today, such as there is, seems to operate as if the sixties did not occur. There seems to have been a return to the religious racial mentality of the late forties and fifties.

It is not easy for campus ministers who represent communities of faith which are not only supportive of continued racist practices by other institutions but which are also still unable to transcend their own commitment to racism, to provide a very effective and meaningful ministry to the black victims of that oppression. It is extremely difficult, if not impossible, for such ministers to establish and maintain credibility with any black constituency.

Consequently, few blacks in higher education in predominantly non-black institutions are involved in or are reached by the campus ministry programs.

During the fifties, young people in colleges and universities were often accused of being apathetic, living without a cause, and lacking idealism and a deep commitment to anything other than mundane and materialistic visions. Meanwhile, black students, whether in predominantly black or non-black colleges or universities, were being admonished to "get ready for integration."

We were constantly reminded of the demand and the need to "prove" ourselves worthy of integration. This generally meant that any of those traits or religio-cultural practices which seemed peculiarly or primarily "negroid" should be overcome or left behind in the march toward an integrated society. It seemed clear to everyone and unjust to only a few that integration was possible only on the non-black's terms.

Campus ministers on black campuses spent a great deal of time trying to prepare students to be models of non-black society and non-black religion. This was necessary to improve "race relations." Outstanding black students were sent to participate in religious and other activities on non-black campuses as representatives who project the "right image" to allay the fears of non-blacks about having to associate with blacks as "equals."

Black students, black religious services, black aspirations were self-consciously modelled on the imitation of non-black approaches. Blacks were told to divest themselves of their blackness. Everything possible must be done to "prove oneself worthy of acceptance," and to help to "open the door for those blacks who were to come after you."

Martin Luther King, Jr. describes the feeling fairly accurately when he talked about his initial response to being at Crozier Theological Seminary in 1951, where he was one of six black students in a student body of one hundred.

> I was well aware of the typical white stereotype of the Negro, that he is always late, that he is loud and always laughing, that he's dirty and messy, and for a while I terribly conscious of trying to avoid identification with it. If I were a minute late to class, I was almost morbidly conscious of it and sure that everyone else noticed it. Rather than be thought of as always laughing, I'm afraid I was grimly serious for a time. I had a tendency to overdress, to keep my room spotless, my shoes perfectly shined and my clothes immaculately pressed. . . .[2]

During the fifties, young people in colleges and universities were described as being apathetic, living without a cause, and lacking idealism. Then during the sixties, blacks in higher education suddenly took the center of the stage and started leading the way toward creating a new image of college students.

In commenting on the radical change brought about by sit-ins and other movements led by black college students, Martin Luther King, Jr. said, in 1961:

> Not long ago, the Negro collegian imitated the white collegian. For the future he looked to a professional life

> cast in the image of the middle-class white professional. He imitated with so much energy that Gunnar Myrdal described the ambitious Negro as an exaggerated American. Today the imitation has ceased. The Negro collegian now initiates. The students are seeking to save the soul of America.[3]

The black collegians were obviously unsuccessful in their attempt to "save the soul of America"; they were singularly successful, however, in changing the image of collegians and in writing a new agenda for campus ministry. Howard Zinn argued that

> All Americans owe them a debt for—if nothing else—releasing the idealism locked so long inside a nation that has not recently tasted the drama of a social upheaval. And for making us look on the young people of the country with a new respect. Theirs was the silent generation until they spoke, the complacent generation until they marched and sang, the money-seeking generation until they renounced comfort and security to fight for justice in the dank and dangerous hamlets of the Black Belt.[4]

In the wake of the black student movement for the elimination of racist practices from American life, it became fashionable, if not entirely acceptable, to find campus ministers involved and sometimes even playing leading roles in demonstrations, sit-ins, wade-ins, kneel-ins, and Freedom Rides,

The justice of the black student movement could not be denied; their methods won them even the grudging praise of those who had been content to let "time solve the problem." An increasing number of liberal church groups and clergy became attracted to their cause. But the passage of comprehensive civil rights legislation, the feeling on the part of many non-blacks that blacks were "pushing too fast," coupled with increased militancy on the part of black young people, led to a slow and gradual, and then hasty retreat from the struggle by non-black ministry.

The late sixties were punctuated by increasing black rebellions in the cities and increasingly strident demands by non-blacks for the restoration of order as a prior condition to justice. In the wake of Martin Luther King, Jr.'s brutal murder in Memphis, in 1968, many colleges and universities set up special scholarship funds and increased their recruitment efforts for black students. Black Studies "programs" were hastily thrown together in many schools in response to black demands or to forestall those demands. In many places campus ministers were actively involved, serving in some fashion as the conscience of the academic community and playing a supporting role to the "legitimate demands" of black students.

It was not long, however, before black causes found themselves in involuntary competition with the peace and women's movements for the support of liberal ministers and church groups. Concurrent with, and following upon, the Nixon-Agnew victory in 1968, and in response to growing dissatisfaction with the churches' involvement in liberal causes, one by one the major denominations began to dismantle or reduce funding those structures which had been but recently organized to work for racial justice. The Nixon-Agnew landslide victory in 1972 seemed to signal to black America that a choice had been made: America was determined to remain, for the foreseeable future, "the home of the non-black free and the land of the non-black brave."

The word was given. Black students had lost the fight to "save the soul of America." Nonetheless, an increasing number of them had entered non-black colleges and universities. How was the campus ministry to reach them? What message did it have for them? The colleges and universities began to follow the lead of the government and the churches in repudiating prior commitments to "racial justice."

Black scholarship monies began to diminish; black studies programs remained adjunct to, rather than becoming an integral part of, the curriculum. Most of the "programs" remained "programs"; few became departments. Affirmative action programs, designed to eliminate racist practices and to offset some of the crippling effect of past racist practices, in spite of being only minimally adhered to, have come under serious and sustained attacks from many quarters.

The effort to minister to blacks in higher education as if the "hopeful fifties," the "inspiring sixties," and the "frustrating seventies" have not occurred, is doomed to failure. There seems little reason to expect black students to believe that things will get much better before they get worse.

When we are told by the present chief executive of our land that he wants an administration that is as "kind, warm, good, honest, generous and compassionate as the American people," those of us who have been through more than three centuries of that "goodness" can only cringe in fearful anticipation.

When we are told by former advocates of "racial justice" that we must now moderate our demands, that we must change our language and tactics, that we must understand that as much has already been done as can be done without disrupting the social order, and "order must precede justice," we know that we are in serious trouble again.

When religious leaders who once wore proudly the liberal label in the area of race relations only a few short years ago, are now in the forefront of the struggle to subvert and destroy affirmative action programs which were designed to counter institutional racism, we know that we are dealing with more than "benign neglect."

Interviews with recent black graduates of major non-black colleges and universities in Michigan, Ohio, Pennsylvania, North Carolina, and South Carolina suggest that black students have been profoundly affected by the history of the sixties and seventies and are more concerned about developing a sense of community among themselves than in struggling for "acceptance." As Vincent Harding and others have so forcefully reminded us, black identity can be discovered only in community. The burden and the privilege of true identity among the oppressed is never, and cannot be ultimately, found in deeply subjective trips into the castles of our skins.

Since the school systems of non-blacks, including colleges and universities, do not really encourage authentic black identity, black students are forced to develop community and authentic black identity for themselves and among themselves. In commenting on the differences between black and non-black fraternities on major non-black campuses, the president of a black fraternity on a southeastern university campus said:

> The goal of black fraternities is more than social life. They are to go farther than that. They are to be helping the community. Where I see socializing among members to be the central part of white fraternities here, it is to be ideally secondary among black fraternities. Your first responsibility is to the community, the community within the school and the community outside the school. . . . The first responsibility is to meet the needs of black people.

The needs of black people, whether on or off campus, have been intensified by the history of the last two decades. On the campus, those needs have also been intensified by the "numbers" problem. For example, the students interviewed from five states and six colleges and universities revealed the small percentage of black students on each campus. The figures were: 2500 out of

35,000 (7.1%); 100 out of 4000 (25%); 100 out of 10,000 (1%); 120 out of 3200 (3.75%); 300 out of 9000 (3.33%); and 600 out of 12,000 (5%).

The numbers problem faced by black students on non-black campuses is similar to that faced by black service personnel in the Armed Forces and, in many instances, the responses are the same. There are few black campus ministers; there are few black chaplains. There is hardly any attempt made to include elements of the black religious and worship experience in the campus chapels or in the chapels in the Armed Forces.

In both situations, black students and black service personnel have tended to try to meet their spiritual and religious needs through their own initiative. Recognizing the need for community, hard-pressed by the fear of being swallowed up in a sea of non-blackness, the black students and the black Armed Forces personnel have sought to find ways of preserving their black identity and integrity against concentrated assaults from all areas on their blackness.

Black responses have generally taken three forms: (1) seeking out nearby black churches in which to work and worship and through which contact is made with the larger black community; (2) the organizing of black gospel choirs and choruses on the campus and on the military base; and (3) in some instances, actually organizing black churches which meet at fairly regular times, generally during the week or on Sunday night when places are available for their use.

Some campus ministers, aware that they are not meeting the needs of black students, have assisted the students in providing transportation for them to nearby black churches. Some Armed Forces chaplains do the same.

It has been argued that the organizing of black gospel choirs and choruses on campuses and military bases by black students and black Armed Forces personnel is as much culturally as religiously inspired. We should not be surprised should serious study reveal that to be the case, for in the black American experience, the religious experience has often seemed to be at the center of cultural movements.

In any event, these forms of communal activity and expression, including the organizing of black churches, which provide a way for black persons to develop and preserve black identity in "seas of non-blackness," may often offer to the campus minister and the Armed Forces chaplain a point of meaningful and relevant contact with blacks.

By supporting such efforts and assisting them in their attempts to gain legitimacy and continuity within the total life of the community, the campus minister and Armed Forces chaplain may be able to provide an initial "service" ministry which may develop into something more meaningful for all concerned.

Unfortunately, the "historical" problem and the "numbers" problem do not exhaust the barriers to creative responses to the increasingly difficult task of providing meaningful ministry to blacks in higher education. Three other problems must be briefly examined. They are: (1) intentionality vs. expectation; (2) preparation for ministry to blacks; and (3) limitations of the present operative models for ministry to blacks in higher education.

Intentionality vs. Expectation

What do non-black churches intend in their ministry to blacks in higher education? What do black students in higher education expect of those who minister to them?

It seems apparent to some of us that the kind of ministry being offered to blacks now is of the kind that will not alienate the increasingly vocal and anti-black elements in the non-black churches. Most seem to want to ignore the fact that the sixties did happen, and that things can never be the same again as a result of these happenings. However, there seems to be some evidence that some campus ministers are trying to engage in activities which will change their image and those of their churches, without committing them to work to effect any meaningful change in the black situation, either in the college community or the larger community.

These same campus ministers want to be accepted as credible witnesses to an inclusive and universal message without challenging the racially exclusive practices of the communities of faith which they represent. The present intentionality of non-black campus ministry to black students seems limited to self-flagellating public confessions of complicity in the sin of racism, and the limiting of action to ameliorating the conditions of racism's victims.

The expectations of black students are difficult to sort out in regard to campus ministry. On the one hand, those students who talked with me about their experiences on non-black campuses in regard to the campus ministries, knew little about them and expected very little from them. On the other hand, expectations of ministry as such were informed and shaped by the conviction that ministers were "expected" to be different, more courageous, and more willing to run risks by "shaking the boat." But it seems fairly clear that the "new breed of clergy" on the college and university campus and elsewhere has aged considerably, to say the least.

Preparation for Ministry to Blacks

In a six-year assessment of the black religious experience and theological education, Marshall C. Grigsby stated:

> Perhaps the greatest disappointments have come in the area of curriculum development for the inclusion of the black religious experience. With very few exceptions, the efforts of blacks over the past six years have had little if any impact upon the average theological school curriculum.[5]

If one were to look at an "average" theological school professional curriculum, it would be difficult, if not impossible, to discern the impact of the past six years relative to the black religious experience. Aside from the addition of one or possibly two elective courses pertaining to the black experience in religion, little has been accomplished.

Most campus ministers are handicapped in their attempts to minister to blacks in higher education, having been crippled by an inadequate and restricted theological education. Does this mean that the churches are not interested in campus ministry and, therefore, are unconcerned about the kind of training received by persons going into that field? It could mean that campus ministry is still seen as a "lesser form" of ministry.

On the other hand, the fact that the theological concerns of black Americans and serious interest in preparing to meet their religious needs remain peripheral to the mainline theological educational enterprise, may be because of a deepseated racism that has not yet been overcome. In recent years churches have become increasingly vocal about the kind of theological education they wish those persons to have who are preparing to do ministry as a part of their particular communities of faith. Yet, there seems to be little, if any, concern shown by the churches over the continued failure of theological seminaries to prepare persons to provide a meaningful ministry to black persons.

Some Present Operative Models

There are a number of models being used by the churches today to provide ministry to persons in higher education. There are full-time ministers serving one campus; there are full-time ministers serving two or more campuses; there are university or college-appointed chaplains who are responsible for the religious services on the campus and who may also act as coordinator of religious activities on the campus assisting various denominational representatives in their attempts to develop programs for their constituents.

There are faculty members who serve as part-time chaplains; there are local pastors who give from one-fourth to three-fourths of their time to religious programs and activities on nearby campuses; and there are coordinators of religious activities appointed and supported by ecumenical groups who have no responsibility for worship on campus but who work with students and concerned local pastors to provide counselling and other services to students.

These varieties of models reflect sufficient flexibility for meaningful ministry to blacks in higher education and for utilizing black pastors in the area to assist in that task.

One must conclude, therefore, that the ineffectiveness of efforts to provide ministry to blacks in higher education is related less to the "how to" question than to the will to do so.

The future is going to require more creative responses to pluralistic possibilities in this area. It will no longer do to simply bemoan the separation between the races. The churches are going to have to decide to run the risk of viewing theological education, as well as other more informal means of education, as a means of looking beyond the boundaries of the immediate.

Notes

1 Albert Rasmussen, "Religion and Education in Secular Society," *The Danforth Study of Campus Ministries*, Vol. II, p. 171.

2 Quoted in Lawrence D. Reddick, *Crusader Without Violence*, (New York: Harper, 1959), p. 86.

3 Martin L. King, Jr., "The Time for Freedom has Come," *New York Times Magazine*, September 10, 1961.

4 Howard Zinn, *SNCC: The New Abolitionists* (Boston: Beacon Press, 1965), p. 2.

5 Marshall C. Grigsby, "The Black Religious Experience and Theological Education—1970-1976: A Six-Year Assessment," *Theological Education*, Winter, 1977, Vol. XIII, No. 2, p. 78.

A RESPONSE

Richard R. Hicks

Dr. Edwards' opening paragraph is rather intriguing because it actually pinpoints the difficulties inherent in whites ministering to blacks. Ministry does indeed take place in the context of community. There are certain theological assumptions, traditions, and values which inform a community of faith. And a minister who is a part of a particular community of faith is necessarily biased in his or her delivery of ministry. Persons who come from communities of faith which differ from the "minister's" community find it difficult to relate to that minister's ministry.

It is difficult, for instance, to minister across denominational lines. It is even more difficult to minister across racial lines. There is a long history of racism, exploitation of black by white "Christians," and cultural differences which contribute to that difficulty. Many of us (blacks) are keenly aware of the significant ministries of whites in behalf of blacks during and after slavery. Their contributions to the struggles for freedom of, and pioneering efforts in behalf of education for, blacks are established facts. But that notwithstanding, most blacks see the white church as racist and its ministry to blacks as an effort to discredit black values and culture.

Whites who attempt to minister to blacks often do so with a missionary complex. That is, it is difficult for them to affirm blackness, black values, black culture, and black forms of religious expression. They want to "help" blacks by making them like whites. Blacks sense this and frequently have serious doubts about the motives and commitment of whites.

For example, I have had the opportunity over the past eight years, first as a regional secretary on the national staff of United Ministries in Higher Education, and later as the Executive Director of Ministries to Blacks in Higher Education, to observe white ministers in higher education who claimed they wanted to develop a ministry among blacks. In most cases these ministers really meant that they wanted to involved blacks in their Bible study classes, student retreats, and worship services. They wanted blacks to come to them for "religious and spiritual" counseling. These priestly and pastoral functions, while valid as far as they go, do not meet the needs of black people to any significant degree and the ministers are often frustrated over the lack of response on the part of blacks to these programs and initiatives.

The point is that in many cases these ministers have not given careful consideration to the needs of blacks as they attempt to develop their ministries. Indeed, they seem to have a very limited understanding of the possibilities for ministry. There are things they could do which would affect blacks in a positive and profound, though indirect, way. I am suggesting that these ministers ought not to get "hung up" on the lack of response of blacks to their programs. Rather, they ought to seek ways to improve the living and learning environment in which blacks exist. White ministers in higher education can raise questions with administrators, faculty, and staff that are of critical importance. Questions about racist housing on campus and off. Questions about the kind of counseling services blacks receive. They should be concerned about the availability of financial aid for blacks. In fact, the matter of financial aid should be raised within the denominations as well as with the college or university. The problem of racist teachers needs to be addressed as does the de facto exclusion of blacks from the social and political functions of the institution. The list could go on and on. White ministers in higher education could play a significant role in the improvement of life for blacks on their campuses. But too often they opt for the "safe" ministries generally associated with priestly and pastoral modes. To challenge the institution (both church and university) means risk-taking. And in my experience, there are far too few white ministers in higher education willing to take those risks. I think blacks know this and it is a major reason why they cannot respond to the white minister.

I would now like to address a question that many whites in ministry have raised with me. It is a question that will surely surface among many of those who read Dr. Edwards' paper. The weight of his argument seems critical of white ministers in higher education and the church. A question I hear a lot is "What are black people and the black church doing in ministry among blacks in higher education?" Implicit in that question is an indictment of black people and the black church for expecting whites to minister while blacks merely criticize.

To illustrate, I would recall an experience I had while serving as a consultant to a judicatory-level church agency in Georgia. After spending nearly a year researching ministry in higher education in that state, I reported that the denomination did not employ a single full-time black minister in higher education in Georgia and that there was no ministry at any of the state-supported institutions beyond that of faculty advisors to religious clubs. On the basis of those facts, I made certain recommendations. The response was to set aside a small percentage (less than ten percent) of the total annual budget for ministry in higher education and hold it in escrow to support a projected part-time ministry at one of the black institutions. The total cash commitment was about $2,000 a year for all black schools in the entire state of Georgia.

When I raised questions about the apparent lack of commitment on the part of the agency, I was shocked to learn that the majority of whites in that denomination in the state of Georgia felt no obligation to provide ministry for blacks, especially at black institutions. The rationale was that black colleges in the south were founded by white carpetbaggers and missionaries from the north who, over the years, opted out of their responsibility to these institutions. Whites in the state "took care of their own." Black institutions were the responsibility of northern whites and blacks. In short, they felt no ownership for black institutions and no sense of responsibility to minister to or in behalf of them. The commitment of the $2,000 a year was seen as a major breakthrough which established the concern and compassion of the white church.

The curious thinking of the leadership in this agency is typical of that of many whites, both in the North and the South. They simply ignore the fact that historically, significant numbers of blacks have been members of their denominations and have contributed financially to their programs. In fact, there are more black members in that denomination in Georgia than there are members of any historically black denomination in the state except Baptist.

The point is that there are black people in every denomination and their concerns and well-being should be a high priority of the denominations. The fact is, however, that the percentage of blacks in these denominations is so small that they are not able to wield significant political power and must still rely on the goodwill of a minority of liberal whites to help combat the racist attitudes which are manifested in the priorities of these denominations. It is obvious to me and to other blacks within the predominantly white denominations that ministry to blacks in higher education is a denominational concern since blacks help to comprise the denomination.

The second argument is that black denominations do little in terms of ministry in higher education. To a large degree this is a legitimate criticism. One of MBHE's greatest concerns is the lack of participation of these denominations in this form of ministry. We have committed ourselves to work with them over the next four years to attempt to correct this deficiency. However, there are reasons for this lack of participation.

First, the black denominations (African Methodist Episcopal, African Methodist Episcopal Zion, Baptists, Christian Methodist Episcopal, and the Pentacostal denominations) are local church-oriented. Everything revolves around the local church and what happens there on Sunday morning. The concept of ministry generally focuses on what the pastor does in relation to his or her church. Anything other than the pastorate is difficult to define as ministry. Although I am a member of a predominantly white denomination, my family church is all black in an all black neighborhood. Eight years ago when I left the pastorate to minister in higher education, my mother became greatly alarmed. Even now when I visit her she asks, "When are you coming back into the ministry?" It is difficult to explain to black people to whom the local church has been everything, that there are other ministries which are vital and important.

This is a rather simplistic statement about the role of the local church in the lives of black people. There are historical and traditional factors which have led us to this definition of ministry. And I am not being critical, but rather am stating a fact. I believe the situation is gradually changing and that ministry in higher education will gain more credibility in black denominations in the future.

Second, black denominations are poor. Their commitment to higher education is an established fact. For instance, the AME, AMEZ, and CME churches spend over 40 percent of their annual national budgets to maintain their colleges and universities. This is a far greater percentage than most predominantly white denominations spend. But the fact still remains that this is not a great deal of money. Black denominations are proud of and have a great deal of loyalty to their colleges and universities. It is, however, difficult for them to demonstrate a sense of responsibility for ministry at state-supported institutions which they feel little ownership of.

I will, at this point, have to be candid about the economics of the black denominations. While the AME, AMEZ, and CME churches are relatively poor, I am convinced that funds could be generated for ministry in higher education. I believe without any doubt that the Black Baptist Conventions are as wealthy as some of the smaller mainline, predominantly white denominations. They can and should be involved in higher education ministry. The problem becomes one of sensitizing the leadership and challenging them to meet this growing need.

Third, it needs to be noted that despite the small number of full-time black campus ministers (denominationally supported ministers as opposed to chaplains who are institutionally appointed) there are hundreds of blacks in ministry in higher education. There are fewer than seventy-five full-time denominationally appointed black campus ministers in this country. But on virtually every campus there are black faculty, staff, and assorted other persons who serve as religious advisors, sponsors, counselors, and pastors to black students. In fact, most of the ministry that takes place among blacks across the country is provided by lay volunteers. Very often these volunteers do not identify what they do as ministry. But even though they disclaim the title, we know that they fill a void and meet needs, especially of students, that the university and the church fail to meet. MBHE lists these persons in its directory and feels that it is important that they be identified and credited for the work they do. A major task of MBHE (and hopefully the denominations when they become sufficienty aware of the potential inherent in lay ministry in higher education) is to provide conferences and seminars for these people to help them understand their role and provide skills, resources, and support for them.

Finally, I want to underscore Dr. Edwards' observation about the retreat of liberals from the struggle for economic, social, political, and religious freedom for black people.

It is my contention that the predominantly white church, like all American institutions, is racist. I stay in the church because there are some whites who understand that racism and are attempting to combat it. I stay also because I believe I have a greater degree of freedom in the church than I would in any other institution to protest and struggle against the forces of oppression. Although I doubt that the church can rid itself of racism, it at least seems to be the one institution that has the potential to do so.

One of the major problems of whites who represent the church in higher education is that the institution dictates the limits to which one can go. Dr. Edwards is right when he says that white people during the late sixties simply got fed up with the civil rights movement and protest. The church effectively put an end to white ministers in higher education participating in that struggle.

A related problem is that whites have too many options open to them. When pressure comes they can opt out of one "cause" or struggle for another that is less threatening.

The Kent State killings helped me to see this very clearly, as did the 1968 Democratic Convention in Chicago. Both these events served notice on liberal whites that there were limits to protest demonstrations and social activism. The establishment (meaning the political, economic, educational, and religious institutions) will tolerate only so much. When protest begins to disrupt or threaten the establishment, then the establishment reacts. In Chicago and Kent State, white students, liberal ministers, and activist faculty were brutally beaten and even killed. The white establishment turned against its own children. And the majority of the white population approved of its action.

It is unfortunate, in my estimation, that whites involved in the civil rights and anti-war movements had so many options. When they were confronted with the reality of the meaning of the cross, they chose not to bear it. They chose to involve themselves in other "ministries" that were not quite so risky.

It is, as Dr. Edwards notes, interesting to see that the church, which earlier sanctioned the civil rights and anti-war movements, did a complete about-face in a four-year span. Nixon narrowly won in 1968 and won in a landslide in 1972. Surely the church endorsed Nixon and in so doing ushered in a new age of conservatism which is in part manifested in the priorities and programs of white ministries in higher education and in white students.

Blacks do not have the luxury of options. While we affirm Women's Liberation, the War on Hunger, Ecology, and all the rest, they are not our highest priorities. Economic development, social and political justice and freedom are. Whites who attempt to minister to or in behalf of blacks need to understand that, or else their ministries become a farce. Blacks who minister in higher education and in the larger society need to continue to help their white brothers and sisters understand.

I have doubts that the kind of society black people dream about is possible to achieve for a long time. But I do believe that there is a remnant within the society that is prepared to struggle. Part of that remnant is in the church. Part of it is in our higher education institutions. Part of it is black, and part of it is white. We who minister need to identify and nurture it. We do indeed see through a hazy glass now. But then . . .

IN SEARCH OF A FUTURE: THE CHURCH-RELATED COLLEGE

John H. Westerhoff

> We desire more instead of less Christianity in this university. We do not mean that we would have religion take the place of intellectual activity, for this would dishonor Christianity itself. . . . We do not desire that the sectarian or denominational spirit should be intensified. . . . (However), we desire that the place and influence of Christ and Christianity in reforming the domain of speculation and of activity, of letters and of life, should be distinctively, emphatically, and reverently recognized.
>
> *Noah Porter, President of Yale, 1870*

The church-related college is once again a topic of discussion among liberal Protestant Christians. Does the church-related college have a place in the American system of higher education? What is its place? Can, ought it, or perhaps dare it be Christian? And if so, what, pray tell, could "being Christian" mean in a contemporary American college?

Historical Reflection

Beginning with this country's first college in 1636, the church has been a benefactor of higher learning in the the United States. It has been an arrangement of long standing, so long, indeed, that it may have lost its *raison d'etre.* At the start, the church and the college shared common purposes. Witness Harvard's motto: *Veritas: Christo et Ecclesia.* And witness Harvard's aim: "that everyone shall consider the main end of his life and studies to know God and Jesus Christ, which is eternal life." Similarly, William and Mary (1693), the South's first college, was established for the propagation of the faith and the pious education of youth. Princeton was the means chosen by New Light Presbyterians to defend and perpetuate their understandings and ways. Dartmouth and Brown were direct results of the Great Awakening, and Yale was founded to protect orthodoxy. In those foundational days of higher education in the United States, it was not uncommon for daily worship and the yearly revival to be at the center of college life; nor was it exceptional to require faculty and students to subscribe to the church's historic creeds or denominational confessions of faith. Indeed, it was not until 1795 and the birth of the University of North Carolina at Chapel Hill that the state began a slow but steady course toward the secularization and domination of higher education.[1]

While some citizens anxiously sensed some of the negative religious implications of the emerging state universities, there is little basis for the charge that, at their inception, these were godless institutions. Initially there was no separation between education and religion in either public (state) or independent colleges, for few educators in those days could conceive of a moral society devoid of religion. Nevertheless, a shift—however subtle and imprecise in its origins—had begun in the character and purposes of the college, from predominantly religious to civic ends. Growing religious toleration and indifference, greater religious diversity and competition, and the dawning enlightenment and independence from England combined to influence the divorce of religion and higher learning.

During the 19th century, important changes occurred in the originally Protestant, Christian, church-supported, but now typically independent, religiously neutral colleges (such as Harvard, Yale, and Columbia), and in the emerging state-supported public institutions there was, initially, no effect on the life of those newer church-related and funded Christian colleges (such as Ohio Wesleyan, Wittenburg, Hiram, and Denison) which were a product of the 19th century Protestant Home Missionary Movement. While these new institutions were founded by different churches for various reasons—to bring education within the reach of common folk, to evangelize youth, to strengthen denominational loyalty, and to extend church influence—the dominant reason was the continuing conviction that education needed religion and religion needed education. Indeed, the symbol of quality education in these church-related colleges was the pious pastor, Mark Hopkins, President of Williams College, on one end of the log and a student on the other. As the 1848 Journal of the General Conference of the Methodist Episcopal Church put it, "The true and proper aspect of education is . . . that it must be carried on in close and living union with religion." If independent and public colleges were going to accept the principle of religious neutrality, the church would simply create their own colleges as one institution among the ecology of institutions—family, church, Sunday school—engaged in Christian education.

Although increasingly secularized, most 19th and early 20th century institutions of higher education (as well as elementary and secondary schools) nevertheless supported, overtly or covertly, a Protestant ethos. Roman Catholics, in their struggle for survival, sought to create a parallel school system;[2] however, this dramatic attempt to maintain identity came at a price, namely, the charge of intellectual inferiority and a resultant estrangement of Roman Catholics from the mainstream of American culture. As a result, Roman Catholics were slowly forced to seek national reputations for their colleges by secularizing them.

The history of the Jews in higher education is somewhat different.[3] They chose to use public education as their means of accommodation and entrance into the mainstream of American culture. Participation in independent and public schools became a symbol of Jewish equality and a guarantee of status in America. But this decision also had its price: the gradual erosion of Jewish identity. As a result, an increasing number of distinctively Jewish colleges have emerged.

Conservative Protestants, like the Roman Catholics, chose to emphasize identity and therefore established a variety of "Christian" day schools and colleges for evangelical purposes. Liberal Protestants, on the other hand, focused their efforts on accommodation to the norms for higher learning established by the independent and public colleges; and, as a result, their colleges increasingly mirrored the secular culture. While these liberal church-related colleges maintained chapels and employed chaplains, supported departments of religion and even required religion courses, sustained relationships with the church through clergy trustees and sometimes an ordained president, and testified to historic relations through college mottos and purpose statements, they actually modeled themselves after secular independent and state institutions. Today, therefore, few liberal Protestant church-related colleges can be distinguished easily from either independent or state-supported institutions of higher education.

Pluralism as Issue and Context

To reflect on the history of higher education is to be confronted by a most serious, continuing issue which is ingredient to the foundations of American democracy: *pluralism*, a social order founded upon the principle of harmonious interaction, for common ends, among various distinct communities, each of which possesses both identity and openness.

By the close of the colonial period, the nation was religiously diverse, and no agreement on a national religion was possible. If a new social order were to be created, a separation of state and church seemed necessary. As a compromise of union between those who desired an established religion and those who did not, a guarantee had to be provided for the freedom of religious identity in an open society.

Education, interestingly, was omitted from the constitution as a function of the national government. Church-supported schools, with clear religious identities and orientations, were expected to induct persons into life in the new nation.[4] However, the increasing need for national unity, loyal citizens, and common values combined with a growing rationalism, skepticism, and empiricism to give the original principle of separation of church and state a new meaning.

What occurred was understandable, but not expected. Freedom in education *for* religious identity (so long as it did not promote separatism) became freedom *from* religious identity on behalf of civil harmony. Thus the doctrine of separation of church and state had come full circle. Not only was the right to teach religion and interpret life and history from the perspective of a religious tradition prohibited from state schools, but public support of church-related schools was denied. A national commitment to the education of the public had become identified with public education. The state's right and duty to encourage higher education became the right and duty to educate. The result was a functional elimination of religion from its original place of central importance in higher education.

From the birth of the nation the issue of the relationship between church and state has been with us. When, in the early days of our founding, schools were somewhat more marginal the issue of religion and education within a diverse society was less significant; as our schools increased in the scope of their obligations and in the intensity of their influence, the problem became more severe. Believing that the public good is more than the sum total of private goods, and that a viable community is more than a collection of groups, each occupying its own space and doing its own thing, the state increasingly turned over to the nation's educational institutions the responsibility for providing a sense of unity through the development of a national *paideia*. The state significantly placed private identity in a subordinate position to group identity. While this is understandable, the church has a quite different set of needs and priorities. The church needs to maintain and transmit its distinctive identity within a diverse and sometimes hostile environment. For the church, there is a higher loyalty than national unity.

Pluralism may be defended by both church and state, but the church's interest in pluralism locates in that freedom which is necessary for faithful life in loyalty to God alone. The state, on the other hand, defends pluralism from the point of view that order and loyalty are necessary for its survival and health. American democratic society depends upon establishing a means for reconciling these two perspectives, which avoids both order's tyranny and freedom's anarchy. True pluralism, it appears, is a utopian dream frustrated by continual threat: identity and openness are both imperative for the maintenance of pluralism; they are not mutually exclusive values; indeed, normatively, they ought to complement each other. A critical expression of the problem occurs, however, when the differing perspectives on pluralism, and the distinctive needs of the church and the state, attempt to be met within any particular institution of higher education.

Surely the problem is complex and our historical attempts to live in and for pluralism have proven difficult. Colleges which have emphasized openness, such as most independent and public (state) institutions, have had difficulty providing adequate means for students and faculty to maintain their religious identity. Colleges which have emphasized a particular religious identity have had difficulty encouraging and supporting openness. Since the propensity for openness is increased when there is meaningful interaction between and among persons with clear but diverse identities, most identity-conscious colleges face severe limitations. However, openness has never been guaranteed by simply placing a variety of identity-conscious groups together in a single institution, especially when some of the members of these groups are themselves going through the identity crisis of adolescence. Typically, in their search for identity, students often become estranged and even hostile to others in their midst. Indeed, unless there is some balance between diverse groups, minority groups often assume negative identity over against the dominant group, and openness is once again denied. So there is no single solution to the support of religious pluralism in higher education.

The Challenge

The church today faces a particular challenge. Over the years, mainline liberal churches have continued to support colleges in which a distinctive Christian identity has been sacrificed on behalf of national interests and civil religion. In the measure to which this is so, the church has sold out to the state's understanding of pluralism and lost its distinctive and unique claim and place in American society.

But this is not a new problem. From the first century onward, Christians have attempted to formulate an understanding of their relationship to the state. Sometimes this understanding has held each to be discrete components of a single body; at other times a complete and utter separation has been defended; however, a third possibility—to be in-but-not-of-the-state—has been the dominant tradition.

The church claims to be the bearer of a unique, final, and universal revelation. This special revelation gives the church its identity and a set of norms for life in the world. Founded and sustained in the conviction that Jesus is the Christ, the church proclaims the kingdom of God as the goal of history and understands its calling as living in and for God's rule. The church is, therefore, to exist in the world as judge and critic of all life as it is, and as herald and foretaste of God's coming kingdom. The task of the church is to be a community of faith concerned both with persons and with all those social forces which affect and shape personal and social life; that is, the church is to proclaim and clarify Christian moral principles derived from its commitment to Jesus Christ and to guarantee that the implication of these principles is not denied any person or group.

Unlike the church, the state claims no special or specific revelation as the condition for its being, although it does claim ultimacy for its particular understandings and ways. While affirming value neutrality and overtly opposing only the imposition of any particularistic world view on the society as a whole, the state's existence nonetheless requires a value and world view consensus and, therefore, it functionally orders its life around secular, consensual understandings and ways. Further, the state begins with a commitment to social unity and only then provides for the limited freedom of its several component groups.

Conflict is inherent in these differing perspectives and needs. The problem for the state is to make a place for multiplicity within a given essential unity. The problem for the church is to maintain its particular and distinctive life, both within a diversity of competing world view and value claims and within a social order which, in order to maintain its pluralistic character, needs to affirm its own set of values and priorities.

Since a church-related Christian college is not the only possible way for the church to engage in higher education, the day is rapidly approaching when the church will need to decide if she intends to develop and support distinctively Christian colleges or *only* support higher education. My contention is that we do not need more colleges (church-related or otherwise), but we do need more colleges which are fundamentally and intentionally Christian. That is, we are in serious need of colleges which will maintain a distinctively Christian character and cultivate the integration of Christian faith and life, Christian piety and scholarship.

Most church-related colleges were founded for such purposes; however, all that regretfully remains in most liberal Protestant colleges are the trappings. Compulsory chapel may still exist, but its function is to maintain a unified student body rather than to enhance and enliven the faith of faculty and students. Sermons may still be given at convocations and baccalaureates, but their content has shifted from theology to civil morality. If courses in religion are still required, they tend to examine religion at an objective distance rather than strive to make divine revelation known. For all intents and purposes, most liberal Protestant church-related colleges and their faculties have functionally divorced themselves from the faith of the community which supports them.

How long can church-supported colleges, specifically related to the church, justify their existence on the basis of past significance, successful alumni, geographical proximity, smallness, exemplary teaching, faculties, historical denominational affiliation, or even quality educational opportunity. There are more small, prestigious colleges with exemplary teaching faculties offering quality education in every state of the union than we need or can afford.

Few would argue that we are in need of more institutions of higher education; indeed, it is questionable how many of our existing colleges can survive. Each and every college and university is being asked to justify its existence. The only legitimate ground, I suggest, for the existence of a church-related college is the intellectual love of God. If other religious institutions have responsibility for engendering a love of God with heart and soul, it is the college's special obligation to support and encourage the love of God with all the mind. Other criteria may be reasonable for independent and state colleges and universities, but not those who are bold enough to claim a relationship with the church. A church-related college, if it is to justify its life to the church, must become an extension of the mission and ministry of the community of faith, a place where divine revelation is made known, where faith is enhanced and enlivened, and where persons are prepared and stimulated for their Christian vocation in-but-not-of-the-world, as believers in Christ and members of His church. The future of church-related colleges should be limited by their ability to provide unique opportunities for Christian education. If such colleges do not emerge, where will we, in the future, look for the unity of Christian piety and learning, of faith and reason? Where will we find higher learning that is not estranged from Christian devotion and loyalty? Where will the intellectual love of God be defended and propagated?

We live in an increasingly secularized society where reality is limited to the purely natural order and the supernatural is rejected, where religion is compartmentalized, treated as either peripheral or irrelevant to other areas of life and thought, and encouraged to recede into the private conscience. A church-related college ought to provide a true alternative in higher education by providing an identity-conscious, tradition-bearing community in which Christian life and thought are dominant concerns of student and faculty.

The church needs to reaffirm its commitment to higher education and the intellectual life. The church-related college needs to reaffirm its commitment to the Christian faith. The church needs the college and the college needs the church. When the church has been at its worst, it has lost its capacity for critical self-evaluation and lost its concern for reason and intellect. We all need to learn to give reason for the faith that is in us as well as to give faith for the reason in us. So correspondingly, the church-related college has been at its worst when it has forgotten the importance of Christian piety and lost its concern for the soul.

An Alternative

Is such a church-related college imaginable? It is easy to acknowledge all the reasons why such a college would prove impossible, just as it is easy to state all the reasons for not establishing one. As a matter of fact, the fears which accompany even its desirability are not to be discounted lightly. Who is not aware of the difficulties inherent in the maintenance of any community, let alone a community of faith? Who is not conscious of the dangers inherent in indoctrination, closed-mindedness, irrationality, intolerance, isolation, conservatism, and the many other evils which have accompanied similar efforts in the past? But, I believe, the alternatives are just as foreboding and undesirable.

At stake is the integrity and survival of Christian faith. Neutrality in matters of belief and values are humanly impossible. Conviction undergirds all teaching and learning. The issue, from a Christian perspective, is, What are the beliefs and values which inform the educational enterprise? All educational efforts, at their best, are concerned about the ends to which knowledge is to be used, whether it be the knowledge of biochemistry and genetic manipulation, physics and atomic power, or psychology and behavior modification. Christians do not have a corner on such concerns, but Christians have particular sets of norms which will influence their reflective actions.

No institution of higher education teaches facts without some values (even if it is only the value of value relativity). No institution of higher education teaches fragmentary specializations without some integrating philosophy of life, data without some ethical principles, or techniques without some convictions concerning life's ultimate meanings. The issue is whether Christian, or some other, faith and values will provide the norms for the life and educational activities of the college.

It is not enough to say that religion is taught, religious organizations supported, or religious services provided. Indeed, it is faith, and not religion, that is of primary concern for the Christian. Faith is a total, centered act of the personality. It is foundational for all meaningful life. Religion encompasses the expressions of faith: beliefs, documents, artifacts, rituals, myths, symbols, institutions, and the like. As such, religion is a witness to faith and a stimulant to faith. But religion can never become an end in itself.

Of course, higher education is more familiar with the departments of religion, dedicated to the objective analysis of a phenomenon known as religion. Skepticism concerning the value of faith and its place in higher education is deeply ingrained. Liberal intellectuals, as a rule, do not discuss faith openly unless they are professors of religion designated by the university to do so. The acquisition of a Ph.D., even in religion, can be seductive. It can lead persons to believe that faith and scholarship are to be isolated from each other and that the purpose of higher education is to study about religion rather than to live religion faithfully with others. But a church-related colleges cannot hold the issue of faith at arm's length in the name of a dubious objectivity. While the combination of living piety and intellectual honesty may appear strange, it is the calling of the church-related college to unite them.

Two-and-a-half centuries ago, a struggle emerged within the faculty of St. Thomas School in Leipzig, an unresolved debate which still marks a schism in the soul of the university. It was a conflict between the school's cantor, Johann Sebastian Bach, and the school's rector, Johann August Ernesti, a pioneer in historical criticism and the objective, academic study of the Bible. Ernesti believed that students should study more and sing less; Bach thought a faith and its musical expressions more important. As Jan Chiapusso put it, "Here we see the tragic conflict between the last and most mighty musical representative of the age of faith, and the younger protagonist of the age of reason and science."[5] Two cultures, two understandings of religion and education were at stake. The issue of religion and faith had been drawn. Ernesti wished to make the study of religion conform to the standards of classical, objective investigation. Bach, concerned more with faith, tried to defend the position that the Biblical text was designed to release within the reader an intense sort of spiritual activity—faith. Ernesti chose religion, a rationalistic and analytical perspective. Both made important contributions and both need to be affirmed. Today, the church-related college is called to revive a commitment to Christian faith and its nurture.

This does not mean that the church-related college is to become a church. But it does mean that it is to become an extension of the church's mission and ministry, marked by a commitment to be faithful to the conviction that Jesus is Lord and to provide an environment where students and faculty together can learn to live as faithful followers of Jesus Christ and be responsible citizens of both the United States and God's world. That is an agenda worthy of a church-related college.

As Christians, we can permit neither the withdrawal of the church college from the secular world, nor the escapist isolation of the church colleges from what has been called secular knowledge. Nor can we permit the accommodation of the church college to the secular world or the denial of the ultimate truth of Christian revelation. The former tendency has been the style of the so-called "Christian Colleges," the latter the style of liberalized church-related colleges. Alternative to both, it is incumbent upon us to develop institutions of higher education which live meaningfully and purposefully on a boundary line between these extremes which engender an intellectual love of God and faithful action in the world under the Lordship of Jesus Christ.

The calling of the church-related Christian college is not to live in a ghetto, but in a state of diaspora. Called to be representative of a pilgrim people, a Christian college is to be accountable to the authority of the Gospel. A church-related Christian college, therefore, shares with the church a prior and primary responsibility to God for obedient, steadfast, and faithful life. As believers in Jesus Christ and as members of His church, we ought to consider seriously the support of institutions whose lives are framed and judged by those historic Christian norms which also define the ends and the means to and by which we are to live.

Of course, in one sense, such a Christian college is an anachronism. Where will we find faculty and administrators devoted to such ends and educated to meet them? Where will we find students desirous of such institutions? And where will we find the capital to adequately support liberal mainline church-related colleges committed to the integration of scholarship and the love of God, to higher education and Christian faith? Some, therefore, might argue that it is no longer possible to create a Christian college; others will argue that we can only educate Christians in the church. I am not ready to concede either point. I believe it is possible, if not probable, for students and teachers to gather in a community of sincere piety and true scholarship which is devoted to equipping persons to live as Christians who knew the cost of discipleship in a secular and secularized culture, and who can witness to the difference that loyalty to Jesus Christ makes in contemporary life.

The challenge facing the church-related college is immense. I am not naive enough to believe that any great number of church-related colleges will rise to this challenge. But perhaps the church will risk significant support to the few unique institutions of higher education which encompass a vision of God's coming community and strive to live under the lordship of Jesus Christ, that is, under the judgment and inspiration of the Gospel to the end that God's will be done and God's kingdom come.

There was a time when many people worried about whether the church-related college would be academic and respectable. They worried over whether these colleges would deny reason and intellect. We ought never lose these concerns or permit them to be forgotten, but a greater and different challenge is facing us today.

Now we need to ask, Will there by any colleges which nurture piety and encourage Christian faith and life?

A major question facing the church is this: Will we significantly support those few institutions of higher education which are engaged in a search for both new knowledge and an understanding of God's will; which are dedicated to the growth and development of persons and the Christian spiritual life; and which are committed to the preparation of persons for an occupation and their vocation in the world as believers in Jesus Christ? If there is a Christian future for church-related colleges, I contend it will be found in the faithfulness, imagination, and will of those who answer "yes" and who can envision and build a true alternative to present day understandings of higher education.

Notes

1 See Lawrence Veysay, *Emergence of American University* (Chicago: University of Chicago Press, 1965) and Frederick Rudolph, *The American College and University* (New York: Vintage Books, 1962).

2 See Neal McCluskey, S.J., *Catholic Education in America* (New York: Teacher's College Press, 1969).

3 See Lloyd Gaitner, *Jewish Education in the United States* (New York: Teacher's College Press, 1969).

4 See Albert Rasmussen, "Religion and Education in Secular Society," Kenneth Underwood, editor, *The Church, University and Social Power,* Volume II (Middletown, Connecticut: Wesleyan University Press, 1969).

5 Jan Chiapusso, *Bach's World* (Bloomingdale, Indiana: Indiana University Press, 1965), p. 121.

A RESPONSE

Sister Alice Gallin, O.S.U.

As we look forward to the twenty-first century, we are all curious about the future of "our kind" of institution of higher education. This conference, dealing as it does with the "ministry" of higher education, suggests that there is a religious as well as a secular goal to teaching, research, and scholarly interchange. Our questions have to do with the way that ministry is being exercised and the channels for it that will exist in the years ahead.

Dr. Westerhoff has done us the favor of providing a brief historical sketch of colleges and universities in the United States and has focused our attention on the tension between their commitment to Christian values and their desire to manifest openness to personal and social values of those who are not Christian believers. "Identity" as a Christian college and "pluralism" in respect for diversity, are thus posed as the two poles with which we must constantly reckon. The evolution in our national history has certainly emphasized, with growing intensity the importance of recognizing the richness that plurality of cultures has given the people of the United States, and Westerhoff rightly maintains that the support of alternative models of higher education is a crucial pillar of our democratic society.

Despite the fact, then, that the colleges emerged from a strongly religious context in the 17th and 18th centuries, many of them adapted so thoroughly to the philosophy of the Enlightenment and "liberal" 19th century thought that they became simply other instances of institutions of higher learning indistinguishable from their secular counterparts. This Dr. Westerhoff finds regrettable not only because it promotes a false understanding of separation of church and state but also because it attacks the "integrity" that should characterize education. He develops, in my opinion, a very good case for the value of an institutional commitment to give Christian witness and to provide an environment which will extend the opportunities for students to enhance their identity as believers in Jesus Christ. I find particularly valuable his suggestion that the church-related college might become a model of "community," perhaps even a community that would bridge generational gaps. In our present society, ruled by competition, violence, and consumerism is it not inviting to think of a community formed by faculty, students, and administrators whose lifestyles and values might serve as a counterpoint? Critical discussion on the campus might well influence such a community in their choices and decisions to such an extent that a new society would emerge. The freedom *from* prejudice, which has always been a goal of education, might become a freedom *for*—for a new way of living that would be far more human and humanizing.

My own experience of higher education, unlike that of Dr. Westerhoff, has been in institutions of the Roman Catholic tradition. I suspect, therefore, that the points of disagreement that I wish to articulate come out of my different ecclesiology and/or philosophy. For there are some differences in the way that I perceive the purpose and identity of a Catholic college or university from that described in his vision of the future of church-related higher education. Let my try to detail a few of them which will, I think, reveal a basic difference in the way we understand "church" and "world."

First, I think that I could not agree with the statement that "the only legitimate grounds . . . for the existence of a church-related college is the intellectual love of God." My theological understanding of faith, and the obedience which is consequent upon it, is that it is a gift from the Lord which enables us to say "I believe. . . ." It is not something that can be taught, nor can it be achieved through some institutional planning or program. Therefore, I do not see how it can be the ground for the institution's existence. I think, on the contrary, that the only legitimate goal of a college or university is an "educational" purpose, i.e., to empower students to develop habits of mind such as analysis, criticism, synthesis, disciplined thinking. The intellectual virtues which enable us to pursue knowledge and wisdom have a justification of their own.

This difference in perspective is most obvious in dealing with the distinction Dr. Westerhoff suggests between faith and religion as objects of study. There is at least an inference in his remarks that the college should attend to faith rather than to the objective analysis of religion, e.g., the study of beliefs, documents, artifacts, rituals, myths, symbols, and institutions. But if these are not the proper object of study in colleges and universities, where should they be studied? Truthful exploration of such data concerning religious experience can only lead to a firmer faith, not dependent on reason but in alliance with it.

I would defend the natural autonomy of institutions of higher education more strongly than Dr. Westerhoff seems to. In a paper delivered at the National Catholic Educational Association College/University Department annual meeting in 1974, Father Ladislas Orsy, S.J. expressed it very clearly:

> The university is a human institution. It can and does exist independently from the Church and, in fact, from any religious dedication or affiliation. Its place in the broad human society, its internal organization, its operation are vastly different from one country to another, from one age to another. . . . Universities are varied expressions of our humanity. There is a common source to them all: the human mind that progressed from the direct simple knowledge of the child to the reflective understanding of the scholar. Universities are culturally conditioned embodiments of the progress of the intellect. They stand on the frontiers of the known, continuously probing the unknown. This enterprise postulates freedom. The university community must have a twofold autonomy. It must be free to search for knowledge, and it must be free to opt for values.[1]

Part of that freedom to opt for values must include the possibility of reaching for the values of religious truth. Consequently, it is of the greatest importance that the students be exposed to the history of religious experience in a way that is at once respectful and critical. The insistence on the priority of intellectual goals need not minimize the commitment to providing a Christian context in which to achieve those goals. On the other hand, an anti-intellectualism (no matter how muted) does a disservice to the college community, for it suggests that the human person must make an either/or decision between Christian piety and intellectual preeminence. This suggests a false dichotomy and one which violates the very "integrity" which Dr. Westerhoff is proposing as an ultimate goal. The conflict between Bach and Ernesti which he described is indeed one that has had many parallels in history, but as Westerhoff points out, "Both made important contributions and both need to be affirmed." Only I get the impression that we ought to affirm Bach a little more than Ernesti!

In the community which constitutes and inspirits the institution, certainly one hopes for a life of faith—for religious witness—but this is a context for the educational process, not the design. It seems to me that the curriculum of a church-related college or university needs to be constructed on the basis of an epistomology which maintains that human thought is, of itself, capable of coming to the truth about reality. While we must probably compartmentalize the truths in such a way that we arrive at them by a variety of methodologies the very act of studying is an admission that we can learn from the wisdom and experience of others, past and present. We do have the mental powers to acquire new knowledge and to relate it to what we already know—and then to project into the unknown future. We are, as Father Orsy put it, "continually probing the unknown." At the heart of the curriculum should be a strong core of theological or religious studies utilizing a methodology that is academically sound, which will provide the context of meaning within which other studies will be enriched but not submerged.

One must be careful, therefore, not to approach the identity of the church-related college with too many *a priori* assumptions based on divine revelation and ecclesial teaching. The boundaries of truth are too vast to allow us to think within given perimeters as if they constituted the whole of reality. This could be a danger in a college or university with a pronounced commitment to being an "extension of the church's mission." For while I would agree with Dr. Westerhoff that the church as an institution has a primary purpose which can be described as "proclaiming the Kingdom of God as the goal of history" and of "being a community of faith," I would not agree with his assertion that the extension of this mission is the primary purpose of a church-related college. I see "primary purpose" as more directly linked to the *specific* function of each different human institution, a function that no other institution can provide. As in any love relationship it is important to keep the distinction of persons clear and vibrant, so the relatedness of the church and the college/university must be predicated on different functions of the two institutions, functions with different specific objectives and different modes of attainment. While it may be proper to speak of a church-related college or university, or even a college-related church, it is important not to equate or confuse them. Some of Dr. Westerhoff's language seems to do that at points.

Faith, I would argue, does bring a different dimension to one's perceptions of reality and meaning, but it ought to have proper respect for the investigative powers of the human mind. In an address to the International Federation of Catholic Universities in 1971, Pope Paul VI expressed this view:

> Even in its research, a Catholic university should in the first place show that profound respect which the Church has for culture. In its studies and in its teaching it should constantly be looking for the true, the good, the beautiful, whether it be in the realm of science, literature, art or philosophy with the method appropriate to each. In this search it must not be led astray by any *a priori* systems, which would jeopardize that genuine analysis of which mankind has such great need.[2]

The encounter of the human person with knowledge is more productive of true understanding when it involves both scientific skills, developed in an atmosphere of freedom, and a commitment of a faith community to the highest ideals of Christian life and witness. The pursuit and transmission of truth is the very reason for the university's autonomy and is a source of richness and strength.

A similar point of view is found in the report on the study of higher education recently completed for the United Methodist Church:

> Christians must develop the powers God has given them for knowing the world and for freely choosing what is good. Learning is the response that human persons make to that knowable world, and the learning occasioned by the study of the liberal arts is that which most truly liberates men and women.[3]

While there are certainly many possible models for a college and/or university, I think that I would not make as sharp a distinction among the institutions of higher education as Dr. Westerhoff implies. My interpretation of his position is that he accepts the university as *per force* merely "secular," and the church-related *college* as the only viable model to be supported by those who seek a religiously oriented education. Perhaps I am overreacting to his acceptance of "openness" as the primary attitude of the university while colleges are given the main burden of witnessing to Christian identity. My own thinking is that having church-related universities (as well as colleges) is extremely important because it is precisely on that level that the more profound questions arise and where the interplay of the various disciplines results in new and dynamic contexts within which to ask the perennial questions of meaning. If the university has a strong core of studies in history, philosophy, and theology, there will be the finest opportunity for the integration of disciplines. Thus, in this matter my hopes outrun those of Dr. Westerhoff; I want Catholic universities as well as colleges, for I see the two as integrally related.

This relationship between college and university becomes central when one focuses on the question of faculty for the church-related institutions. I am convinced that the faculty is the crucial element in any attempt to have a church-related college. So the question arises, naturally, "From where will the kind of faculty we envision come?" If there is not a church-related university which provides the kind of educational experience we are speaking about, how will the graduates of such institutions build the kind of college we are hoping for? How can they foster interest in and discussion of the value questions which arise in the various disciplines unless they have participated in such a forum during their own university experience? It is to be hoped that in our church-related institutions the peculiar insights of each field of study can be brought under the light of ethical, religious, and faith values. How else can we tackle the implications of multinational corporations, DNA research, or the new field of psychotherapy? It is in this way that the Christian context of Gospel teaching adds a new dimension to the community of scholars—not because all faculty members share a common faith, but precisely because they are searchers for truth, hopefully honest enough to confront one another's positions which may stem from different religious perspectives.

We must be extremely cautious in trying to develop a faculty conducive to our central purpose in the church-related institution. The dangers of insisting on a conformity of view has resulted historically in cases of gross injustice on the part of so-called Christian institutions. Requirements of academic freedom, fairness in the application of promotion and tenure policies, and a true respect for persons' convictions demand of us almost scrupulous concern about justice for our faculties. While it may be logical to limit the number of faculty members of faiths other than that of the sponsoring church, it is a decision which may prove to be fraught with danger of injustice when one comes to implement the policy. I think that I would prefer to trust in the concept of a university as a marketplace of ideas, provided that religious ideas and values get equal time with those of empirical science and rationalist doctrines.

But the question remains: "To what extent can such openness be allowed without our losing the 'Christian' identity of the college or university?" The answer depends very much on the depth of personal conviction of the Christians on the faculty, on the extent to which administrations are willing to promote and even subsidize departments of religious studies and programs of campus ministry, and, of course, on the basic grace which opens students to the Christian witness being given.

Dr. Westerhoff has not told us how students for clearly identified church-related institutions will be recruited. Are we to expect that they will choose it for its known ecclesial dimension? My experience of dealing with young women freshmen in college for over twenty years has convinced me that a recruitment program that admitted only students with a clear desire for a Christian value system would ignore many potentially strong believers. Often, those who came to college confused about religious values emerged four years later as leaders in the church communities. Since there is no single law or pattern in growth toward religious maturity, we must be careful not to cut off possibilities by premature selection of candidates.

We are also aware that the traditional age group from which college students are drawn has also given way in our times. Many more older persons are now enrolled in degree programs at the undergraduate and graduate levels, so we are faced with new aspirations and new expectations. The life experiences of these more mature students bring to campus an increased difficulty in predicting outcomes; these students undoubtedly contribute to the seriousness of the campus atmosphere, but they also are less apt to conform to predetermined norms.

The changing composition of our student bodies is directly related to another factor which must be taken in account in trying to renew our identity as church-related. A large number of present students in our institutions are dependent on financial aid from state and federal government programs. Leaving apart for the moment the grants to institutions as such, the student aid programs are absolutely essential to our continued existence. I think that Dr. Westerhoff lets the government off too easily. In the light of the chequered pattern of court decisions in the last ten years, I am still optimistic about the possibility of church-related colleges and universities sharing in the general economic resources of our society. Almost one-half of the independent colleges and universities have an identity of church-relatedness—although in varying degrees—and the contribution of these institutions can be measured in terms of cost-effectiveness for the taxpayer, of services to minority groups, of leadership for the civic and business communities. Today when many of our citizens are calling for attention to "moral values" in all of our schools may be the proper moment for colleges with clear value systems to renew their demands for public support. History demonstrates that religious commitment has often provided a secure grounding for moral values, so what better investment in its own future could society make?

The First Amendment to the United States Constitution, as we all know, does not prohibit religion but rather protects the person's right to choose freely among the churches and synagogues. "There shall be no establishment of religion" does not mean that there shall be no religion or no support of religious values. While I recognize the enormous complexities—legal and political—in working out ways that state support can be equitably distributed, I am not willing to concede that the state has a right to deny funds to students who choose an institution with a clear commitment to values, nor do I think that the state, in justice, can refuse funds to church-related institutions for purposes related to the common good and often mandated by the government, e.g., facilities for handicapped students, grants for research, energy conservation programs, etc. Judging by the Tilton, Hunt, Roemer, and Tennessee cases, it seems to me that we can meet the tests proposed without compromising our own identity or integrity. That is the direction of my hopes.

Given such public support, the colleges and universities must reciprocate with serious attention to national and local problems which can be solved more easily through collaborative efforts of town and gown. Our institutions must explore political systems, economic planning, and social policies for the state with all the skills of the social sciences, but also explore them in a way that relates the solutions to a concept of the dignity of the human person which, for us, is rooted in our Christian faith.

The church-related college or university will thus play a mediating role between the church and the modern world. That, I believe, is its proper function and the future I desire for it.

Notes

1 Ladislas M. Orsy, S.J. "Interaction Between University and Church," *Delta Epsilon Sigma Bulletin*, Vol. XIX, No. 2 (May 1974), pp. 43-44.

2 "The Catholic University in the Modern World," a document of the Second Congress of Delegates of the Catholic Universities of the World in 1972. Reprinted as Vol. XXXV, No. 3 (March 1973) of *College Newsletter*, National Catholic Educational Association College and University Department, p. 3.

The Pope refers here to the Vatican II document, *Gaudium et Spes*, a source rich in insight on the relation between the church and the modern world.

3 This is the interpretation given by John W. Donohue, S.J. in his article, "A College-Related Church," *America*, September 10, 1977. The Commission on United Methodist Higher Education has published four single volumes on different aspects of this study which well merit our attention:

- *To Give the Key of Knowledge: United Methodists and Education, 1784-1976*
- *A College-Related Church: United Methodist Perspectives*
- *Toward 2000: Perspectives on the Environment for United Methodist and Independent Higher Education*
- *Endangered Service: Independent Colleges, Public Policy and the First Amendment*

MINISTRY IN SECULAR COLLEGES AND UNIVERSITIES

Robert L. Johnson

While I am always tempted to frame an effort such as this one in the tidy and proper guise of academic responsibility—reviewing the literature, quoting statistics from *The Chronicle of Higher Education* or *Change*, nodding to Kohlberg or Newman or Whitehead, critically reviewing Ken Underwood, etc.—I am emboldened to resist such a procedure and begin instead with my own personal history of the last two decades.

Whatever strength or insight I might bring to the question of the church's ministry in secular post-secondary education will be informed by the eighteen years I spent at the University of North Carolina at Chapel Hill as a campus minister of the United Methodist Church. That experience of almost two decades in one of our earliest and strongest state universities still generates enthusiastic affirmation of the promise of Christian witness in the context of secular learning. While I do not wish to support invidious comparisons with the moral and religious ambiance of secular over against church-related institutions (finding myself quite happily located at Duke!), I do need at the beginning to expose some observations and presumptions out of my experience at Chapel Hill.

Let me try to sort out several elements of this experience: first, an awareness of the tainted record of the church vis a vis state-sponsored higher education. This invokes several distinct memories. One would be the move on the part of Methodists around the turn of the century through conference resolution urged by such leaders as Kilgo to withdraw all tax monies from the support of the university at Chapel Hill because of its radical and agnostic leanings. Another would be the efforts of several church bodies to prevent the teaching of evolution in state institutions of learning in the matter of "the Poole bill" in 1925, an issue which deeply divided the people of North Carolina, a matter which came to a deadlock in the Educational Committee of the N.C. House and was broken by a courageous chairperson. Another would be the shameful delay of church institutions in admitting Negroes. Almost a full decade ensued between the admission of Floyd McKissick to the Law School at Chapel Hill and the admission of blacks to Duke, Davidson, and Wake Forest. Another painful memory would be the seeming confusion imaged in the media as to the central understanding of "religious identity" in the church-related institutions. At one time the Baptists would be investigating "intellectualism" (or dancing!) at Wake Forest, the Presbyterians would be debating the presence of Jews or non-Westminster confessing Christians on their faculty at Davidson, the Methodists would be in a flap over drinking on campus or "death of God" theologians in their schools.

These scattered memories haunt me and have forced me to show a penitent and embarrassed face to many of my friends in secular higher education. If we are not aware of this bad history, we have little chance of addressing the future of the church in higher education.

A second awareness out of my experience is the enormous role of a state university in determining social policy. I realize that the University at Chapel Hill has played a role here somewhat different from, say, the University of Mississippi or Georgia, but all have been vanguard institutions in lifting the humanistic vision and breaking a deadening provincialism with a critical universalism. Who can look at the history of this region after the Civil War and not note the role of a community such as Chapel Hill in bringing the region under such critical scrutiny and such native moral wisdom? When Franklin Roosevelt labeled this region the "Nation's Number One Economic Problem," he did it with facts garnered by Odum, Vance, and Johnson, and reported in *Social Forces.* Wisdom from the same sources was placed as evidence in the Scopes trial in Dayton, Tennessee. Likewise, southern education was prodded into the 20th century by the likes of Edgar W. Knight who created a furor in 1929 by saying that "the South is illiterate and too lazy to do anything about it. . . . We Southerners work too little and brag too much."[1] Or where else would you find a spokesperson for tenant farmers or mill workers or sharecroppers like that diminutive prophet, Frank Porter Graham?

That pioneering role of universities like the one at Chapel Hill continued through the years in assisting its sponsoring citizens with the thorny questions of race, economic justice, ecology and population issues, academic freedom, community health, and the limits of political dissent. You can track this redeeming cultural vision throughout the South in its politics and educational leadership because people like Frank Graham held together moral vision and public leadership. These people were salt, light, leaven in the life of the South, and I must restrain myself from elaborating this panegyric to Chapel Hill.

Finally, however, I would like to affirm the desirability of making a Christian witness in an atmosphere wherein the Christian faith is not taken for granted but always in tension, in contest. Such a setting is an important modelling of the larger world in which we must act out our faith. The positive contribution of such an environment, however, is that it keeps the faith from being identified as a cultural ethos, assumed, unquestioned.

In specifics, my experience has been that the ethos of many church-related environments provoked a compulsive antinomianism, whereas the more tolerant atmosphere of a secular environment bred greater responsibility. A lounge in a small Methodist-related college decorated with an abundance of electric beer signs would seem a little gauche in Chapel Hill!

If, as Samuel S. Hill has observed, southern religious patterns have given cultural mores a dimension of constraint and transcendence, then the Gospel in its formative and liberating power needs to be freed from identification with the prevailing culture. The critical, analytical stance of a secular university can afford such distance and allow the contemporary witnesses to discriminate between formative faith and conforming religion. As we witness the decline of baccalaureate sermons, officially designated chaplains at state schools (the last I know, apart from the predominantly black state institutions, was the University of South Carolina in 1945), and perquisites for the Christian establishment, let us not lose sight of the fact that institutional and cultural distance from the church makes possible an evidencing of that truth and power beyond cultural artifacts.

Again, all of the above observations are the fruit of my experience in Chapel Hill. This personal "warp" may help those whose undergraduate education and experience has been that of a small church-related college to sense why I place such a positive valuation on ministry in secular context. Now let me quickly examine the present resources for ministry in that context.

I. Present Resources for Ministry in Secular Institutions

As we look to the future, it is important that we look with a critical eye at the present resources for ministry in secular higher education and ask how they will fare in the next decade. Are there present and projected signs as to their viability? Are there political and economic factors that portend decline or new strength for some of these resources?

Campus Y's and Coordinators of Religious Life

I link these two roles together because the Y pioneered in ministry in higher education in the South, first in Charlottesville and then in Chapel Hill in the early 1860s, and also because so many Y-initiated programs have evolved into offices for the coordination of religious activities (N.C. State University, VPI, etc.). These programs continue to be an important element in the effort of a secular institution's acknowledgment of a religiously pluralistic scene. At the University of South Carolina in Columbia, University of Southern Mississippi at Hattiesburg, East Tennessee State at Johnson City, you find state-funded coordination of religious programs and perquisites ranging from staff parking to library privileges and the use of university recreation facilities.

These offices have played a major role in general moral education over the last century. In many instances, these agencies initiated programs in race relations, human sexuality, foreign student exchanges, peace studies, and work projects that were later incorporated in other university departments. They continue to play a role somewhat distinct from that of the denominational centers and the departments of religious study. They are also able to serve as brokers in programs involving interfaith activities and the university (religious life weeks, hunger symposia, tutorials, etc.). There is evidence of decline in the number of such offices in the last decade. The YM-YWCA has been absorbed into offices of student affairs on many campuses and lost a measure of autonomy, as they have lost building space and independent boards. This absorption into Student Affairs or Student Union usually necessitates a confessional timidity and loss of prophetic nerve, although there are a number of happy exceptions that come quickly to mind. My own reading is that the university will increasingly find these offices expendable and present services better channeled through Student Affairs.[2] What I am less sure about is the speed with which the predominantly black state institutions will eliminate their offices of Chaplains and Coordinators of

Religious Life. The administrators of state university systems seem a bit reluctant to intervene in that particular aspect of black higher education.

The Denominational Centers

These buildings and staff represent an investment of millions of dollars around the edges (and sometimes at the very center) of southern universities. Some house impressive chapels for worship, drama, and music. Others are equipped for large social activities and may include residential space.

They now serve widely varying functions and exist as either asset or liability, depending on a number of factors. Those centered in worship seem to claim a much higher use (e.g., Newman Center at Chapel Hill, Wesley Foundation at Florida State, Ecumenical Center at Louisville), as well as those institutions largely populated by day students (Memphis State, Houston, Louisville). Some in recent years have been sold to universities or university-related institutes as they were used less for recreational or liturgical purposes. County and state tax policies in some areas have restricted such centers from receiving untaxable income from sources such as student rent, parking, food service, and space rented to non-religious groups.

The continuing vitality of the religious centers seems to rest on one primary factor: to what extent that center continues as a lively and compelling *community* of religious life. This is especially true of the larger (over 10,000) campuses, where *any* kind of community is at a premium and graduate students seem to evidence the most debilitating kind of anomie. I don't know many state universities which have addressed this problem effectively, either through the imagination of the architecture housing their students or the quality of social life and health resources.

At this point, the evidence is not clear as to the future of these centers. Some appear clearly peripheral to the life of a learning community and serve neither social health nor confessional integrity. Others are poorly supported by denominational dollars and strategic understanding.

The Near-Campus Parishes

From the beginning, near-campus churches have provided special programs of ministry to students, faculty, and staff. In most instances today where the other elements of ministry are present, the parishes would be the chief element in ministering to faculty and their families and increasingly include a chaplain to students in their own staff. I have noted this in a number of large Southern Baptist parishes across the South, as well as the pattern among Episcopal churches (Chapel Hill, Charlottesville, Oxford, etc.) to subsume chaplaincy within a local parish.

The strength of parish ministry needs to be noted: the placement of ministry to students within a context of liturgy, study, and social life that continues beyond the college years in the form of that denomination. It also means funding economies and a commitment on the part of the local parish to deal with the cultural and theological tensions incident to including students and faculty among more conservative and less critical townsfolk; and that tension means the possibility of growth and encounter with the academic world.

A relatively new phenomenon related to near-campus parishes should be observed: the growth of independent, Bible, or Gospel churches around this region. You can observe them in Gainesville, Memphis, or Chapel Hill. They include large numbers of undergraduates and a surprising number of faculty and staff who have become disenchanted with the theological blandness of the mainline churches and attracted by a congregation with a high sense of confessional identity and missional urgency. In some instances, these groups take an obscurantist, anti-intellectual view of Christian responsibility, and cultivate a private piety. In others, they display a considered and critical treatment of issues relating faith and learning, and quite properly question a messianic view of liberal education.

The future importance of the near-campus parish depends heavily upon the sophistication of their employed clergy and the guidelines of denominational or ecumencial polity. Peter J. Lee, the Episcopal rector of Chapel Hill, has recently articulated such a sophisticated awareness of the problems involved in a parish ministering to the university.[3] A very real problem exists for the appointive systems, wherein clergy without any specialized preparation for higher education ministries find academic communities threatening and alien. (Consider, for instance, the high proportion of Methodist and Baptist clergy who were educated at small, denominational colleges and seminaries and who have never been exposed to the ambiance of a large, secular institution.)

Para-Church Movements

Ten years ago, this element in ministry would probably have been ignored since they usually kept considerable distance from both the university and the mainline denominational groups. Usually staffed by recent graduates and marked by an emphasis on Bible study, prayer cells, and winning converts, these groups—such as Campus Crusade, Inter-Varsity Christian Fellowship, and the Navigators—have established themselves as a formidable force on most campuses and nurture significant concentrations of undergraduate and graduate students. Along with such established groups, it would be important to note the proliferation of Black Christian Fellowships and Gospel Choirs wherever there is a considerable black enrollment. These groups are almost always self-generated, peer-directed, and of great importance to black communal identity.

At present, there is wide variance in the extent to which these movements related to the university and the other elements in ministry. Attempts are underway to encourage conversation and critical/supportive relationships between evangelicals and ecumenicals.[4] Also, it appears that Campus Crusade is reducing its effort among U.S. campuses and concentrating elsewhere. This accentuates the role of Inter-Varsity as the evangelical collegiate movement which has shown the highest appreciation for critical scholarship and a responsible tension between evangelical commitment and social problems.

The para-church movements have endured now for several decades and have evidenced many of the positive features once associated with the Y movement, the World Student Christian Federation, and the University Christian Movement. They do relate students to the mission agencies in a way that the mainline groups do not. As far as I know, only the Lutherans and Southern Baptists have maintained strong student movements into the 1970s, although several mainline denominations are moving toward the restoration of regional and national student conferences. These efforts face an uncertain future. Must they be denominational before they can be ecumenical? And will they be a student movement or a university movement? And how will they relate to the para-church movements and *their* national conferences?

I would argue that there are many signs of continuing strength in the para-church movements: their ability to attract funding, their use of a young staff on short term with minimal theological training, their explicit and decisive understanding of Christian mission (let me urge United Methodists, for instance, to compare the rationale for campus ministry in their 1960 *Discipline* with the present governing statement of Inter-Varsity; it is almost identical). The history of the British Christian Movement and the YMCA in this country make plain the evangelical rootage of both mainline and para-church efforts to minister in higher education. We had better attend to those connections as we address the future. Judgment and grace can and will flow in both directions if we do.

Departments of Religious Studies

The history of religious studies in state universities in the South is a fascinating record. You have everything from the "Bible chair" pattern instituted by Baptists and Disciples at Texas (where there still is not a Department of Religion) to the Department at Western State University in Kentucky (where the faculty maintains an evangelical Protestant posture) to the Departments at Gainesville, Tallahassee, or Chapel Hill (where there is a rigorous, wide-ranging offering of studies in religion). The Department of Religious Studies at Charlottesville has attracted much attention for its graduate program and the number of distinguished scholars they have lured from the theological faculties at Yale and Chicago.

My hunch would be that the other parties involved in ministry at a university do not always appreciate or affirm the role of religious studies. Some cannot affirm the phenomenological, non-confessional, non-ecclesial context of religious studies; nor can they salute the critical evaluation of religious truth by way of the cognate disciplines of anthropology, psychology, sociology, history, etc. Nonetheless, religious questions have been admitted to the academic marketplace and have been tested by the canons of the various disciplines in a way that could hardly occur by way of any of the other elements representing religion. While faculty in religious studies must necessarily separate their work from "ministry" as understood in a confessional community, their work does contribute to the presence of religious dialogue at the heart of the university's proper role of the cultivation of learning.

The legal question of the teaching of religion in a state university appears behind us. The future holds an increasing role for the contribution of religious studies in secular universities as creative theology is no longer the sole province of the seminaries. With Giles Gunn, Ruel Tyson, and John Dixon at Chapel Hill; Julian Hartt, David Little, and Nathan Scott at Charlottesville; Richard Rubenstein at Tallahassee and Samuel Hill at Gainesville; a strong voice for religion is assured in our state universities. It will be interesting to watch when and how the University at

Austin might move beyond the "Bible chairs" to a full program of religious studies.

Summary

All of the above forces in some measure contribute to a serious and continuing consideration of the faith claims of the Christian faith. Ostensibly, they are differentiated in that the denominational centers, parishes, and para-church movements assume a more confessional and missional role, with the departments of religious studies playing a neutral, analytic role, and the coordinators acting as brokers in the middle arena of moral education and community service.

In the next decade, I would expect the greatest decline to come in the area of the religious coordinators and the denominational centers. At least a more critical financial eye will be applied to the investment in separate denominational buildings when weighed against staff limitations. I would expect the parishes and para-church movements to gain in significance, although I see problems ahead as they move outside the nurturing faith community to grapple with the complex issues of the moral use of knowledge.

One further element in the southern scene needs to be noted: that is the virtually singular example of the Institute for Policy Studies in Talahassee. Founded and directed by Leo Sandon, Jr., who directs the American Studies Program at Florida State, the Institute is an independent research and educational organization devoted to examining ethical, legal, and social implications of public policy issues in Florida. They have received private and church funding since 1974, and they constitute the sole example I can cite in the South of a fulfillment of the vision Kenneth Underwood elaborated in his Danforth study, *The Church, The University, and Social Policy.* Possibilities appear to exist for similar institutes through coalitions of the mainline churches (especially through state Councils of Churches), campus ministries and departments of religious studies and/or existing institutes for policy studies.

II. Decisions for the Future

As we review the present budgets of the mainline denominations, we see a pattern of commitment of resources that appears caught (paralyzed?) in limbo. With budget constrictions, the judicatory bodies responsible for ministry in higher education have vacillated in their commitments. There has been a retrenchment from the private and church-related schools, which gives priority—but not increased support—to the ministry at the large state schools. Some redress has occurred in funding ministries and building centers at the predominantly black schools—but just "some." Some attention—precious little—has been given to possibilities for ministry in the burgeoning community college system. But, by and large, the denominations have not re-thought their commitment to or strategy for the large state universities. Such a re-thinking is necessary if they are to maintain anything beyond a minimal denominational outpost in these determinative graduate centers.

The present and increasing significance of state-sponsored university education—especially at the graduate level—is evident in growing enrollment, professional schools, research centers, and the dawning awareness that the public tax-dollar for higher education in the Southeast is decidedly underutilized.[5] The 1976 enrollment figures show dramatically the widening gap between full-time enrollment at publicly controlled versus privately controlled institutions:

	Publicly Controlled	Privately Controlled
Alabama	94,182	16,960
Florida	152,641	45,440
Georgia	90,812	27,626
Mississippi	67,434	7,831
North Carolina	133,001	48,108
South Carolina	68,962	22,534
Tennessee	87,437	37,529
Texas	332,811	63,572
Virginia	118,902	26,684

(Source: *Chronicle of Higher Education Yearbook*, 1977-78, p. 186.)

These figures, plus those included in the appendix showing an analysis of state appropriations for higher education over the last decade, should provide a beginning point for weighing the budgeting of church dollars in higher education in the coming years. The church cannot begin to match the resources of the state institutions for professional, graduate education, and the states will soon reach a limit on the amount of tuition grants available to students at the church-related schools. North Carolina is perhaps the most dramatic example: a state that is seventh in the nation in degree-granting institutions and forty-seventh in per capita income, and with the second most extensive community college system in the nation, will have diminishing support for so many denominationally sponsored institutions.

These factors should embolden the denominations and para-church movements (who seem, curiously enough, much more resolved over the strategic importance of ministry in the public sector). As they re-examine their present commitments in light of the other forces engaged in ministry, they will face three critical questions that demand basic policy decisions:

1. What kind of ecumenism for the future?
2. What kind of funding?
3. What kind of communities will the church support?

What kind of ecumenism?

While we can rather easily acknowledge the disenchantment mainline Protestants have experienced with ecumenical movements (National Council, COCU, UMHE, etc.), it is important to note fresh evidence of ecumenical relations within the Christian family. The charismatic movement is one instance of this, as is the increasing level of conversation bewteen evangelicals and mainline Christians, as is the work of the National Institute for Campus Ministries, which includes evangelicals, orthodox Jews, and Roman Catholic bishops on its board.

Nonetheless, the campus scene at the large, publicly-sponsored universities has been marked by a resurgence of neo-denominationalism as denominations have heightened expectations for the identity and nurture of their students. (The move to reinstitute student conferences is a further sign of this.) In the South, this tendency is most pronounced in the three largest denominations: Southern Baptist, Roman Catholic, and United Methodist (the Roman Catholics have moved into second place only in the last decade). This attention to denominational nurture has meant the decline, if not the demise, of many ecumenical councils of chaplains and joint programs.

However we might deplore such a situation, we need to attend to the causes of such disenchantment with structural ecumenicism and note the strengths of denominational identification in communities of continuity beyond the college years. My own bias is to promote ecumenism at the local and regional level, and here there are some striking examples in the South (where the pattern of state united ministry commissions never took hold as a way of sponsoring campus ministry): the Ecumenical Center at the University of Louisville, Kentucky, houses offices for Hillel, Newman, the United Methodist, Episcopal, and United Church (a black chaplain). They are located right at the heart of this largely commuter campus and offer a daily program of worship, dialogue for faculty and graduate students, counseling, and social activity. Another instance is the Uniting Campus Ministry at Louisiana State University in Baton Rouge (United Methodist and Presbyterian, U.S.), which also houses the Hillel office and co-sponsors the Holistic Society which examines environmental issues in a forum including faculty, graduate students, campus ministers, and visiting ethicists and theologians. A third example is the Elm Center at the University of South Carolina in Columbia, in which Episcopal, Lutheran, and Methodist campus ministries have united for common worship, social life, study, and action. All three examples deserve attention as instances of a functional local ecumenism.

Another instance of modest ecumenical cooperation in higher education ministries would be the Virginia Consultation, a loose but serious assocation of the various judicatories involved in campus ministries, from the Roman Catholic to the Southern Baptist. More a clearinghouse than a confederation, the Consultation has facilitated joint study and cooperation at many levels in Virginia. In some other southern states, the state Council of Churches serves this function (e.g., Florida, Texas). Such bodies can be a valuable forum for consideration of broad policy questions in state higher education and shared strategies in sustaining ministries.

The denominations also need to examine their relationship to the para-church movements in order to dispel misunderstandings, determine areas of cooperation (why not in national and regional student conferences?), and clarify their own sense of mission in higher education. My own observation is that the Inter-Varsity Christian Fellowship and Navigators are quite responsive to this dialogue and often more related to local parishes than the mainline Protestant centers.

What kind of funding?

The various judicatories take quite different paths in finding their university ministries. The Episcopalians are experimenting with a pattern that mixes a substantial parish contribution with diocesan funds. The Roman Catholics often find the offerings at Mass supporting the building maintenance and program needs of their centers. The para-church groups ask their staff to raise at least part of their own salaries from businesses and local parishes.

The full range of campus ministry funding has been surveyed in Alan Green's small booklet, *Financing Campus Ministry: An Overview.*[6] Green's study is especially helpful in cautioning against dependence on foundation grants, the necessity of cultivating denominational support, and a host of ways of generating continuing support from other than judicatory campus ministry agencies. The Aquinas Center at Purdue, in particular, sustains a large staff and center entirely through its members' tithes and gifts and direct mail solicitation to alumni.

Each of these examples raises policy questions that will be resolved differently in the various sponsors. All too often the hard economic aspect is not addressed when judicatories consider questions such as this: the utility of large buildings, the use of interns on the staff, the sanction of parish status for campus ministry that would include offerings from faculty as well as students in worship services (this is a political question vis a vis the existing local parishes), the accountability of local near-campus parishes in offering volunteer and financial support for their denomination's campus ministry, the possibility of ecumenical and interfaith cooperation. The need exists for campus ministry staff to be trained in fund raising and communication, managerial skills. The Southern Baptists and the para-church groups seem to have taken the lead in this direction. In some areas, denominations have state or regional staff who take on this responsibility, but generally this function must be assumed at the local level.

The larger question before the denominations to be reflected in their budgets is how they weigh the importance of ministry in the large state universities. For many, there is only a token presence leanly supported. The increasing costs of higher education and the further costliness of the church's operation of colleges should bring the church to the point of deciding how it will be present with the great majority of its students and faculty in the state-sponsored institution.

What kind of communities?

I raise this question last because it is the most important. Granted that the church wants to be present in the state institutions, what expectations should the church have for these missionary enterprises? Do they expect them to be the church in its liturgical and sacramental fullness, unashamedly confessional? What is the peculiar character of their "mission" in and to higher education? Does it require that staff know something about the history and politics of higher education and have the theological acumen to relate faith and learning?

The answers seem somewhat murky as you ask staff at the local level and review the denominational policy statements. Some groups work quite diligently at this task—the Lutherans, the Baptists, and Catholics, in particular. But for a good many of the mainline denominations the character of the communities they sponsor is a random, arbitrary, theologically confused picture.

From the very beginning of the University Christian Movement, its pioneer strategists—persons such as Nash and Newman, Moberly and Mott—have argued the imperative of self-conscious Christian communities at the core of secular learning. And T.S. Eliot reminded us of the profound difference between a "community of Christians" and a "Christian community." Only the former, forged out of struggle and commitment, will be salt, light, leaven in the contemporary university.

The brief experience of the National Institute for Campus Ministries has taught us, above all, that the communities of biblical faith have hidden their great treasure under a variety of distorting screens. Campus ministers have increasingly become aware of this distortion and are beginning to affirm in their workstyle that the primary gift they have to bring to the university is not organizational wizardry, psychological wisdom, or political insight, but primarily the gift of a radical faith, transcending rational analysis, sustaining communities in memory, and hope against the powers of sin and death.

The NICM staff has formulated a perhaps too neat set of tests for communities in higher education ministries that sometimes may come out like the Boy Scout oath. Nonetheless, these are the marks by which the People of God are ever tested: communities that are

—theologically informed,
—spiritually disciplined,
—morally engaged,
—collegially led.

Each of us can find our strengths and weaknesses in these tests. But are these generally affirmed, desired, and expected marks of Christian community on the part of those who sponsor, staff, and participate in the campus communities? And without claiming the full range of these marks of biblical community, do we not encourage a partial, truncated view of ministry on the part of those we employ?

Again, let me speak out of my experience as a campus minister in Chapel Hill. In the early years of my ministry, its form was shaped in part by general expectations on the part of the national church. That general expectation dissipated during the 1960s. I was never given ecclesial impetus for my participation in racial or labor justice matters, never urged to set up lectures by major theologians, never encouraged to explore the ethical-theological implications of human sexuality or medical practice, never told that it was important for the church to have an art gallery, music concerts, and some critical perspective on theater and film art. These were due largely to the quirks of my own personality, the theological training I received at Union, and the guidance of my colleagues in ministry. I will neglect indicating some of the prods I *did* receive from bishops on occasion!

There are times and places when I agree with Samuel Hill that some campus ministries exist as if there were no university in their midst. They have gathered a community out of the university but play no civilizing, humanizing role at the heart of the learning process. They seem utterly separated from the tradition of Augustine, Aquinas, Luther, Calvin, Barth, and Niebuhr.

Thus, my concern for the future of ministry in the state institutions finally rests with those who send ministers into such places. The crying need and greatest justification for campus ministry remains to be community: community that transcends and redeems the gross competitiveness and hedonism of too many professions; community that inspires compassion for the powerless and speaks caring truth to the powerful; community that kindles an enduring love of learning and bravely witnesses to its faith without evading doubts or claiming all the answers; community that connects with a history and bears a hope invulnerable to the power of death. Community of this character is the legacy of Christian folk.

The state universities will assume an ever greater role in the shaping of social policy. Will there be formative—not reactive—Christian communities in their midst? The decisions of the next decade will determine whether the church cares about learning in a secular context and how that care is expressed in structures of ministry.

Notes

1 Obituary, *N.Y. Times*, August 8, 1953.

2 See George W. Jones' helpful survey, ***The Public University and Religious Practice: An Inquiry into University Provision for Campus Religious Life***, Ball State University, 1973.

3 See his article, "The Sacrament of Particularity: University Ministry through the Local Parish," in *The Duke Divinity School Review*, Vol. 42, No. 2, Spring 1977, pp. 113-120.

4 See *NICM Journal* on "Evangelical-Ecumenical Dialogue," Summer 1976, Vol. 1, No. 3.

5 See SREB Report, *Regional Action*, Vol. 27, No. 4, Dec. 1976.

6 Available through NICM, 885 Centre Street, Newton Centre, Massachusetts 02159.

Analysis of State

	1976-77 Appropriations (a)		Appropriations per capita (b)		Approp. per $1,000 of personal income (c)	
	Amount (add 000)	Rank	Amount	Rank	Amount	Rank
Alabama	$ 268,919	16	$ 74.41	21	$16.03	7
Alaska	64,829	40	184.17	1	19.50	1
Arizona	184,786	27	83.09	8	15.52	8
Arkansas......	114,936	34	54.32	39	11.76	26
California	1,825,400	1	86.38	5	13.10	19
Colorado	206,226	24	81.38	10	13.60	15
Connecticut ...	145,888	32	47.14	44	6.76	47
Delaware	44,928	44	77.60	13	11.50	29
Florida	434,357	8	52.10	41	9.24	41
Georgia	265,562	17	53.91	40	10.60	35
Hawaii	97,884	37	114.89	2	17.25	3
Idaho	70,158	39	85.45	6	16.57	4
Illinois	680,971	4	61.10	32	9.00	43
Indiana........	322,224	12	60.67	33	10.73	33
Iowa	222,671	21	77.59	14	12.77	22
Kansas........	173,777	29	76.66	17	12.73	23
Kentucky......	200,503	26	59.04	34	12.12	24
Louisiana	214,998	22	56.71	35	11.56	28
Maine	42,260	46	39.91	49	8.33	45
Maryland	256,777	18	62.66	31	9.66	39
Massachusetts	240,034	19	41.26	48	6.75	48
Michigan	593,930	6	64.86	27	10.51	37
Minnesota.....	323,554	11	82.43	9	14.20	12
Mississippi....	154,036	30	65.66	26	16.21	5
Missouri	236,782	20	49.71	42	9.02	42
Montana	47,099	43	62.97	30	11.62	27
Nebraska......	121,980	33	79.11	11	13.00	20
Nevada........	42,357	45	71.55	22	10.78	32
New Hampshire	22,859	49	27.94	50	5.26	50
New Jersey ...	315,336	14	43.10	46	6.41	49
New Mexico ...	82,047	38	71.53	23	14.98	10
New York	1,251,096	2	69.04	25	10.52	36
North Carolina	407,977	9	74.84	19	15.11	9
North Dakota ..	48,865	42	76.71	16	13.38	17
Ohio	502,225	7	46.68	45	8.03	46
Oklahoma	152,263	31	56.14	37	10.69	34
Oregon........	176,653	28	77.21	15	13.38	16
Pennsylvania .	659,781	5	55.78	38	9.39	40
Rhode Island ..	64,771	41	69.87	24	11.97	25
South Carolina	210,239	23	74.61	20	16.15	6
South Dakota .	38,382	47	56.20	36	11.41	30
Tennessee	200,889	25	47.97	43	9.80	38
Texas	918,589	3	75.07	18	13.33	18
Utah	102,937	36	85.35	7	17.34	2
Vermont	20,138	50	42.76	47	8.82	44
Virginia	316,042	13	63.63	28	11.00	31
Washington ...	310,131	15	87.43	4	14.00	13
West Virginia .	114,460	35	63.48	29	12.91	21
Wisconsin	364,056	10	79.04	12	13.94	14
Wyoming......	33,821	48	90.43	3	14.74	11
Total U. S.	**$13,911,885**		**$ 65.21**		**$11.05**	

Estimated

(a) Reported by M M Chambers of Illinois State University as state tax funds appropriated for operating expenses and scholarship programs for higher education

(b) State appropriations divided by the latest published state population figures estimated by the U S Census Bureau for 1975

(c) State appropriations divided by state personal income in thousands reported by the U S Department of Commerce for 1975

Appropriations

2-year change (d)		10-year change (e)		2-year change minus inflation (f)		10-year change minus inflation (g)	
Pct.	Rank	Pct.	Rank	Pct.	Rank	Pct.	Rank
+39%	9	+391%	11	+20%	9	+163%	11
+80%	1	+786%	1	+55%	1	+375%	1
+21%	29	+356%	13	+ 5%	29	+145%	13
+39%	8	+300%	25	+20%	8	+115%	25
+34%	18	+273%	30	+15%	18	+100%	30
+23%	26	+297%	27	+ 7%	26	+113%	27
+ 8%	46	+318%	20	− 7%	46	+124%	20
+21%	30	+414%	8	+ 4%	30	+176%	8
+ 5%	48	+355%	14	− 9%	48	+144%	14
+12%	43	+349%	16	− 3%	43	+141%	16
+38%	11	+310%	24	+20%	11	+120%	24
+40%	7	+353%	15	+21%	7	+143%	15
+ 9%	44	+233%	36	− 6%	44	+ 79%	36
+30%	23	+209%	45	+13%	23	+ 66%	45
+35%	16	+263%	32	+16%	16	+ 95%	32
+37%	13	+217%	41	+19%	13	+ 70%	41
+30%	22	+217%	40	+13%	22	+ 70%	40
+16%	37	+147%	50	+ 0%	37	+ 32%	50
− 4%	50	+214%	44	−17%	50	+ 68%	44
+23%	28	+317%	21	+ 6%	28	+124%	21
+20%	31	+446%	5	+ 4%	31	+193%	5
+13%	40	+169%	49	− 2%	40	+ 44%	49
+32%	20	+347%	17	+14%	20	+139%	17
+18%	35	+319%	19	+ 2%	35	+125%	19
+20%	33	+216%	42	+ 3%	33	+ 70%	42
+32%	19	+181%	47	+14%	19	+ 50%	47
+43%	5	+457%	4	+23%	5	+199%	4
+43%	6	+425%	7	+23%	6	+181%	7
+20%	32	+218%	38	+ 3%	32	+ 71%	38
+ 9%	45	+317%	22	− 6%	45	+123%	22
+34%	17	+215%	43	+15%	17	+ 69%	43
+ 8%	47	+254%	34	− 7%	47	+ 90%	34
+17%	36	+402%	9	+ 1%	36	+169%	9
+54%	3	+249%	35	+33%	3	+ 87%	35
+30%	24	+436%	6	+12%	24	+189%	6
+44%	4	+264%	31	+24%	4	+ 95%	31
+38%	14	+218%	39	+18%	14	+ 70%	39
+15%	39	+380%	12	− 1%	39	+157%	12
+38%	12	+321%	18	+19%	12	+126%	18
+13%	41	+666%	2	− 2%	41	+310%	2
+19%	34	+169%	48	+ 3%	34	+ 44%	48
+15%	38	+300%	26	+ 0%	38	+114%	26
+72%	2	+458%	3	+49%	2	+199%	3
+36%	15	+314%	23	+17%	15	+122%	23
+ 0%	49	+188%	46	−14%	49	+ 54%	46
+30%	21	+393%	10	+13%	21	+164%	10
+23%	27	+227%	37	+ 6%	27	+ 75%	37
+29%	25	+254%	33	+11%	25	+ 90%	33
+12%	42	+283%	29	− 3%	42	+105%	29
+39%	10	+266%	28	+20%	10	+107%	28
+24%		+282%		+ 7%		+111%	

(d) Increase in appropriations for 1976-77 over those for 1974-75, as reported by M. M. Chambers.
(e) Increase in appropriations for 1976-77 over those for 1966-67, as reported by M. M. Chambers.
(f) Two-year increase in appropriations adjusted for inflation of 15.7 per cent during the two years ending last June, as measured by D. Kent Halstead's Higher Education Price Index of the cost of goods and services commonly purchased by colleges and universities.
(g) Ten-year increase in appropriations adjusted for inflation of 86.5 per cent during the ten years ending last June, as measured by the Higher Education Price Index.

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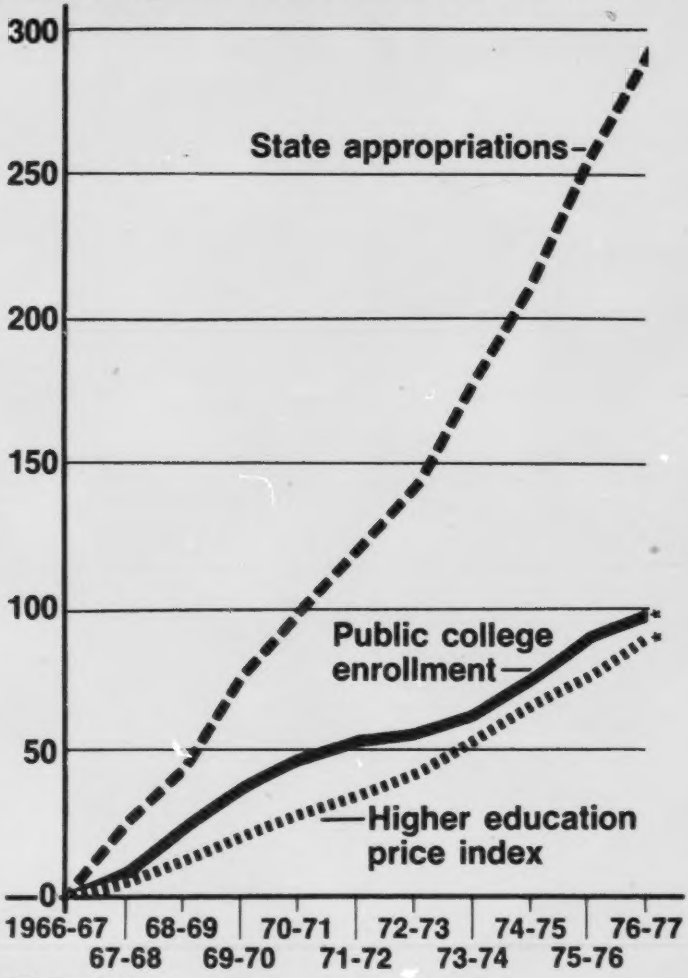
State Funds vs. Enrollment, Costs

Percentage increase since 1966-67



***Estimated**

Increases in state funds for higher education are compared above with enrollment and operating costs.

SOURCES: M. M. CHAMBERS, D. KENT HALSTEAD, NATIONAL CENTER FOR EDUCATION STATISTICS

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A RESPONSE

Pete Hammond

I welcome the opportunity to be a respondent to Bob Johnson and his paper. In this light, I will pattern my paper after his outline to better match up my response to his presentation. I will begin with my own personal history as a parallel and backdrop for my comments.

In the 1930s I was born into a mobile Dupont Corporation family and was raised in various states from Texas to Rhode Island. By the seventh grade I had been in 14 schools. This did not lend itself to much religious environment or input. We paid dues at the Episcopal Church and attended usually at festival times in December. So, as a child and teenager, I experienced basically no religious content in the home. This changed in my late teens when I was confronted with a simple presentation of the cause of Jesus Christ's death. This presentation matched up with my own disillusionment in my personal life and I made the move to bow at the cross and become dependent on his Lordship and Saviorhood.

During collegiate and graduate school years I was carried by the early enthusiasm of a new-found faith. In the mid-'60s I entered the university ministry by joining the staff of Inter-Varsity Christian Fellowship and have served in Virginia, Louisiana, and since 1970 in Atlanta, overseeing the ministry of IVCF on approximately 100 campuses in nine southern states.

It is out of these experiences and involvements that I speak.

I share Bob's concern about the poor track record of the church in the university. I would want to emphasize that much of the activity that he has itemized has been rooted in honest, if not naive, attempts to follow conscience no matter how difficult. God might not have as much egg on his face as we feel we have. What really must be faced is whether believers have reasons for their behavior beyond sheer survival or self-serving pragmatism.

It is one thing to be dumb and inconsistent, which is often the case in the history of Christians. It is another thing to function out of convictions, whether they are popular or not. The latter is the route of the believer. Sometimes we are going to find ourselves looking like fools over the wrong issue, but we are doing it for the right reasons.

I would agree with Bob's final statement concerning the desirability of Christian witness in a context where there is a dynamic tension. Sometimes we will have to be the perpetrators or refiners of the tension instead of always having it produced for us. It is my conviction that our agenda will set us over against a secular society as well as one gripped by civil religion, and although we must be gracious and polite, we cannot compromise, but actually intensify the conflict. At times this posture must be one of our goals in shaping people in the university fellowships.

I agree with great delight with Bob's use of Samuel Hill's observation. I look for the demise of the church as the handmaiden of the state as an opportunity to demonstrate a transcultural and transgenerational power of the gospel. This is desperately needed as we try to deny or stop the colonialistic pattern of world missions practiced by the American church overseas. Young believers of the university world must be helped in seeing, believing, and practicing that the gospel does not have its roots in technocratic, materialistic so-called democracy, but in Eastern, poetic, Jewish forms leading us to a God who wants to wrap himself in the skin, language, and culture of every person in every time, in every place.[1] This is all the more urgent in the shrinking world our collegians will face.

I also find myself comfortable with Bob's discussion of resources. I will make a few comments on his list and then add some items.

I am concerned that we work to root the life of a worshipping community in the daily life of believers functioning in dormitories, clubs, fraternities, classrooms, and labs. It seems to me the basic unit of religious life is a personal and small group experience that takes place not in a center for religious life, but within a university. Let's emphasize the practice and development of faith in the midst of classrooms, roommates, classmates, and friends in dormitory Bible study groups, classroom research and the disciplines they are studying. I am not against religious centers, but I am for the higher priority of our ministry being concentrated where staff, students, and faculty live day in and day out.

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I see the issue of near-campus parishes as a good platform for teaching and preaching that give roots and balance, and sometimes perimeters, to the exploration of personal faith and the use of Scripture. Here the university Christian can find a source of definition of his appetite, guidelines for the roots of his faith, highlights of the tangents and distortion that can occur from privatism and use of Scripture and its truth. A near-campus parish should be a teaching and worshipping center that gives depth, scholarship, and excitement to the content of the faith that needs to be applied and practiced in the university world.

As one involved in para-church movements, I appreciate Bob's comments, both in the positive and the negative. One of the major contributions that this movement provides is a demonstration of the ministry of the laity. This truth has suffered in the hands of establishment Protestantism and Catholicism. The para-church movements, with their youthful student and faculty momentum, are a rebuke to us who have tendencies in our professionalism to usurp the role of leadership instead of being servants and equippers of the laity.

Concerning the development of Black Christian Fellowships and Gospel Choirs, I see great potential. Blacks are achieving new freedoms in our society and there is the need for application of faith truth to these new privileges and responsibilities. It is my hope that they can beat the bondage of middle class materialism by an early application of religious values, although *Ebony* seems to be a frightening demonstration that the bondage will be as bad as that in the white community.

I would like, however, to add an emphasis on some other resources. First of all, let me reiterate the untapped resource of the laity. This is true both in white and black institutions or movements that focus on the gospel.

Second, I would at least like to comment on the resource of the Scripture, particularly as it becomes a familiar, probing resource in the lives of lay people. Herein the professional student of Scripture finds his meaning, that is, in aiding and abetting the laity in their use of Scripture in learning, believing, and practicing its truths. The wedding of spiritually powerful laity knowing and obeying Scripture will help us avoid the danger faced by the early Cretan Church of their God looking like a liar.[2]

Third, another untapped resource is the use of faculty in the non-religious departments who teach values, presuppositions, and postures. Here is where the life can be integrated instead of being compartmentalized in a religious box. As a matter of fact, here might be our only hope of restoring to liberal education the questions of "why." These have been smothered in our technocratic, materialistic, and pragmatic pursuit that is beginning to dominate our institutions of higher learning. For instance, if a student asks Why does it rain? unfortunately our response would probably deal with the physiological dimensions of hot air masses and cold air masses meeting. That is a "how" answer to a "why" question. Those who confess to be under the truths revealed by God are the ones who might be able to restore to higher education a commitment to the pursuit of the "whys" of life, and we need to affirm and encourage faculty who can or will move this way in their classrooms whether they teach religion or the truths of religion in the various disciplines.[3]

In closing, I would like to address the decline of coordinators and centers. The decline might be good if it helps us avoid the institutionalization of programs, buildings, departments, and movements that precipitate a we/they trap. If we do not have our highest visibility in professional coordinators of denominational centers, we might have in the future a salt and light presence in the form of a people movement with a basis of friendship and responsibility allowing the message of our faith to be demonstrated and proclaimed person-to-person and idea-to-idea instead of institution-to-institution. I don't want to speak naively nor with condemnation concerning coordinators in denominational centers. They would be greatly justified if they were the servants of massive people movements who find the best impact of their faith going on throughout all levels of the institution instead of centers of worship or special religious meetings.

Decisions for the Future

I agree that denominations have not re-thought their commitment to university ministry. Having gone through the United Methodist Church three-year review, and served on the Southern Presbyterian Committee on Higher Education, there is a crisis. Some of it is a lack of maintenance by a denomination. Some is a form of professional snobbery on the part of campus ministry types, seeing themselves as so far advanced from the person in the pew that communication has been lost. And, some of the gap has been created by a difference of opinion over what campus ministry ought to be. There is more than just a communication problem.

I agree with the emphasis on ecumenism. However, one neglected item in all the concerns about ecumenism is a self-evident belief and practice at the individual level. What I mean is that when ecumenism is viewed as a demonstration of the unity of believers, we often think in terms of institutions that reflect every stream or form that they take and denigrate the non-organized unity that is demonstrated by common faith and practice in individual lives, congregations, and groupings. The practice of truth and its ensuing graces by a variety of people and people movements is as much a demonstration of unity as any institutionalized ecumenism. We have not given credence to that in all of our ecumenical concerns. As a matter of fact, it has even been disparaged. We have more confidence in uniformity expressed in an institution than in consistency demonstrated by a variety of agencies and individuals rightly applying a biblical faith. The watching world will be at least as much affected by being hit from many angles with the consistent practice of truth as it will by being forced to look at a major institution competing for their attention with every other institutional structure in society.

Another weakness of organized structural ecumenicity is the loss of the uniqueness and diversity of an applied faith. I think in terms of worship patterns. If we are really going to unify across racial lines, I think of how much we would lose in terms of worship patterns. Let us not tell the watching world that confession of Jesus Christ reduces you to the lowest common denominator that everyone can agree to, but let us demonstrate that it frees them to creative individuality in worship and practice of the faith. Let us demonstrate its truth and diversity, not conformity in every area.

We have a great opportunity before us. Let us not wring our hands and waste energy, but confess the weakness of the past and plunge in to serve our God.

As Paul called the Thessalonians to truth, purity, and integrity (I Thessalonians 2:3,4), so let us move in the confidence of his benediction:

> May the God of peace himself sanctify you wholly; and may your spirit and soul and body be kept sound and blameless at the coming of our Lord Jesus Christ. He who calls you is faithful, and he will do it.
>
> *I Thessalonians 5:23,24*

Notes

1 Philippians 2:5-13.
2 Titus 1:2,16 and 2:10,14.
3 See John W. Alexander's paper, "Education: A Christian View," Inter-Varsity Christian Fellowship.

A PROFESSION IN TRANSITION: MINISTRY IN NON-RESIDENT INSTITUTIONS OF HIGHER EDUCATION

William Mamoru Shinto

Introduction

On June 12, 1977, Ben Nicholas, born 83 years before in a New York slum, was awarded the first honorary degree by a new California community college. He developed the Emeritus Institute for the aging. Having never gone to college, he declared that "the greatest thing about aging is that I can keep expanding my knowledge and intelligence as long as I live."[1] The vast majority in our society now prove that learning is no longer limited to the campus. Who needs ivy anyway?

And a beleaguered campus ministry is asking what to do in the midst of declining resources and rapid social change. During the Second World War, when Holland was overrun by the Nazis, a group of Dutch asked Hendrik Kraemer what to do in their new critical situation. Kraemer replied, "I will not tell you what to do, but I will tell you who you are." When they realized who they were, they organized the powerful Dutch underground. So, too, it is time to analyze our context and explore who we are.

Focusing on campus ministry is, however, part of the fatal flaw, for new life will not flow in some adjustment of present ministry, but in the altering of the very conception of the task itself. We need a methodology which exposes basic error and reinstitutes an effective engagement of the whole church with post-secondary education in the entire society.

Using a planning cycle which ignores present forms of ministry, we would ask more fundamental questions. Any planning process is a sequence of dealing with ideas, then things, and finally people. Campus ministry and institutions of higher learning, which command so much of our time, fall into the category of things, that is, means. It is time to refocus on the more profound end—what is happening to people.

Lest you mistake the kind of planning I am advocating, let me tell you about Shinjuku, Japan. Three million passengers go through this vast railroad station each day. Nine train lines and many bus systems are augmented by 1100 bars, 540 restaurants, 200 clothing stores, 40 theaters, 150 "love hotels" with hourly rates. There are no government regulations, no residential area, and by falling into overlapping jurisdictions, it has no political identity. One urban planner suggests that Shinjuku succeeds because it serves *people* rather than any architectural or urban planning principle. The seeming chaos is ordered by a simple but clear principle of planning—to serve the people.[2]

Let us too begin at the beginning, with ideas and the gathering of dependable knowledge about our society, renegotiating the mandate from the churches, and come to agreed purposes through an "anticipatory democratic methodology."

I. The Context of Ministry

Even a cursory survey of the context of campus ministry today reveals that educational processes, heretofore designated as "higher education," have proliferated into all sectors of society, both geographically beyond the traditional campuses of major universities and in scope to include persons and their concerns from birth to death. This phenomenon, disturbing to traditionalists, is called by various names, but is most readily identified as "post-secondary education." It is marked by egalitarian access, proliferating curricula, and is, by and large, non-residential and commuter in nature.

Why this explosion of means for education? Each period of human history is characterized by a term, from the Stone Age to the Industrial Revolution. In our present post-industrial era ours is the Age of Education. In ***Brown vs. the Board of Education*** we find this statement about education:

> It is required in the performance of our most basic responsibilities. . . . It is the very foundation of good citizenship. Today it is a principal instrument in awakening the child to cultural values, in preparing him for later professional training, and in helping him to adjust normally to his environment. In these days it is doubtful that any child may reasonably be expected to succeed in life if he is denied the opportunity of an education.[3]

The acquiring of basic information is now so important that learning cannot be separated from common living.

Daedalus reported on the state of higher education and labeled the condition as one with an "uncertain future." The articles were written, by and large, by those in the twenty or so major universities. A different picture would have emerged if one had polled "the others"; community colleges, technical schools, vocational institutes, and many urban colleges. In these largely non-residential centers, demands for learning continue unabated and ever expanding.

A useful device for bringing some understanding to this situation is to make a distinction between the "cosmopolitan university" and the "metropolitan university."[4] In the United States we have about two dozen major research universities which are essentially transnational and elitist. These are internationally renowned research centers with prize-winning faculties and the cream of intellectual students. They are the cosmopolitan universities, which have the highest standards of excellence and generate new knowledge through primary research.

On the other hand, we have the metropolitan centers of learning, which are local and egalitarian. These are teaching institutions with limited scholarly research, who admit multitudes of students less well-prepared for academic work. The broad purposes are to serve the educational needs of the common people, regardless of age or educational readiness, and to help resolve the social problems of the society where these persons live. They do not serve elites; they are committed to serving the whole populace, regardless of age, sex, race, or educational preparedness.

One other factor, significant for campus ministry, is the realization that the 20 or more research universities, by reason of their function, need to have a core campus, while the others have, and are devising means to make a core campus irrelevant and view the whole community as the locus of education. For example, a few years ago I was among those who created the Hispanic Urban Center in East Los Angeles. We revamped an abandoned church building and engaged in in-service training for public school teachers in Chicano culture. Most of the instruction took place at public school sites and other places away from any college campus.

The students ranged from Spanish-speaking housewives training as teachers' aides, to public school teachers, mostly Anglo, many with advanced degrees. Our constituency lived anywhere within the Los Angeles Basin. Furthermore, the church's investment was minimal since we garnered thousands of dollars from various government sources and the school district. The program was accredited by Occidental College, and although we used the resources located on campuses where there were campus ministers, not once did we require their services. One does not plan and then force circumstances to fit the plotting; one tries to serve people and make plans to fit the situation.

The other institution with which we have special ties is the church. In the post-Protestant era in the United States we have already experienced the disappearance of a uniform and unifying "civil religion" which is rapidly being replaced by cultural/religious diversity. In fact, although the forces of Protestantism have been formidable in this nation, Martin Marty points out that

> Protestantism gives its adherents the impression of being at home almost everywhere because of these nineteenth century moves. To the majority of the world's people, however, this impression of the West is not borne out of reality. Most people of the world live where Protestants are not, and most Protestants live where the world's majorities are not.[5]

From the beginning of this nation the mainline evangelical Protestant denominations had a vision of making this country fully Christian, in a very parochial sense as subsequent events have proven. With the failure of that aim, our churches are thrown into confusion about purpose.

Not only is this true about Protestants, but in the battle for religious position in this nation the Roman Catholics and the Jews fought for and garnered a place in the sun just in time to join the downfall of the religious establishment. The "Big Three" have been displaced by such widely diverse groups as the charismatic Pentecostals, the Zen Buddhists, Hare Krishna, the Moonies, TM, secular pop psychology groups, and radio/T.V. evangelists. For all of the interest and commitment to liberation in the churches, these new "true believers" join movements which are starkly authoritarian, hierarchical, and other-worldly.

Additionally, as mainline denominations face deep problems of both purpose and relevance to the complexities of a knowledge-based, technological-urban society, the various professional clergy roles have become very obscure, especially the specialized ministries. The call for accountability of campus ministers is not the church gone astray into madness; it is the church assuming a responsibility long neglected.

Many thoughtful laypersons who, knowing the complexity of our society and the expansion of post-secondary education, are appalled when the only change in job description to meet the new situation is a promise to leave the ivory tower and spend one day at the local community college. This is akin to "slumming" and, besides, how does that grab you anyway? Would supporters be willing to die for our spending one day a week at a community college?

A concentration of resources, personnel, and capital funds at the larger state universities will not stand the test of whatever evaluation is set forth by the churches. All evaluative systems now focus, not on inputs as before, but on outcomes. The churches can no longer be expected to support ever-expanding clergy positions nor under-utilized fiscal and capital resources. As the churches review outcomes, the evaluation centers not on the number of facilities and ministers, but on such questions as: How have the churches been organized to effectively relate to post-secondary education? What are the issues and what effect have the churches on them? What is happening to persons and groups in both the institutions and the society? What are the value questions and theological processes used to enhance dialogue between the church and society on educational problems and issues?

At a deeper level, the churches and its ministries have yet to grapple significantly with purpose. A recent paper on ministry defined mission as "activity carried on by Christians with a specific mandate when sent to a frontier removed from the self-conscious life of the church."[6] I think I understand what is meant; what is stated is precisely the problem.

It is the very concept of "missionizing" which skews the task. The very idea of missionizing in a locus away from the church undermines any effective role for the campus ministry in the church or the society. If the campus ministry is to survive in any relevant way, it needs to lay to rest the notion that somehow we are operating apart from the church. We are the church and its servants, and our theological task is not missionizing, but reshaping the theology and action of the church in the midst of a critical situation and time in history. For all of our protesting, we are too often only a sophisticated version of Campus Crusade—evangelists with a dogmatic, static, imperialistic, and self-defeating style.

Robert McAfee Brown has recently delineated the fact that all theologies emerge "out of a certain set of experiences or out of a particularized historical context."[7] If our context is education, in its multitudinous forms, we have a crucial task of involving the whole church to reflect theologically about it.

It is the challenge for us as a church to think again out of our present context rather than to return either to the "sources" (Legalists) or extract the "essence of our faith" (essentialists).[8] Much of what passes for theology is like looking at a star. You are not really seeing the star, but only the reflection of what has long past. Robert Handy, in his analysis of Protestantism, said:

> I believe that the continuing, often hidden influences of some of the ideas and practices stemming from earlier periods are now highly questionable in church and society. Vestigial carry-overs from a day that has gone can often do more harm than good.[9]

The new knowledge being generated through our universities and the vast web of teaching institutions offering educational opportunities for all calls for a new understanding of the meaning of life. Out of faith commitments, unafraid of discarding now irrelevant or even harmful theological thought, we need to courageously encounter the realities of science, politics, economics, aesthetics, etc.

A new configuration of the church in relating to the learning society can emerge out of altered assumptions:

CHURCH AND HIGHER EDUCATION IN A LEARNING SOCIETY:
1. From education *to* learning.
2. From privatism *to* the public good.
3. From structured change from above *to* historical and actual change from below.
4. From domestication *to* liberation.

HIGHER EDUCATION (to post-secondary education):
1. From major universities *to* post-secondary education wherever it occurs.
2. From an emphasis on cognitive knowledge for elites *to* multiple forms, including affective education in response to consumers.
3. From barriers (elitism) *to* open doors (equality).

CHURCHES:
1. From clergy-based ministry *to* lay-based ministry.
2. From missionary aims *to* ministry aims.

3. From dominant institutions and, thus, domineering *to* minority institutions in servant roles.
4. From "establishment" and imposition of parochial values *to* discovering the values of pluralism which is the true reality of our times.

Such is the context which calls for new ministry.

II. The Specifics: Education and Revolution

In light of such an analysis, how does one carve out a path to ministry? We might start with the "bedrock realities" which underlie our lives in a learning society, and center our attention on the four major revolutions of our day. Education and revolution are a dual concern having the power to give us a new direction for ministry.

The Purposes of Education[10]

Moral, political, and educational thought are inseparable. In fact, "each generation gives new form to the aspirations that shape education in its time."[11] In our society any overarching view of the public interest long ago degenerated into tribal diversities. Many among us seek psychic shelters, but education, in the broadest sense of learning rather than formal institutions, gives us hope that people may respond in diverse but creative ways to commonly perceived needs. Stephen Bailey suggests that the purposes of education may surface if we examine the bedrock biological and cultural realities of human life. They are the stages of development, the existential wheel and the enveloping polity.

Medical advances have extended our life expectancy so that, on the average, each of us has available 650,000 to 700,000 hours of life. Then, from a variety of disciplines, the form of the unfolding transitions of the life cycle from infancy to old age have become a reality.

One fallacy continues that education is formal schooling taking place in the first quarter of one's life. If education should relate to all stages of growth, we would take seriously the reality of a lifelong learning society. Commager, in 1966, said that the most promising educational development would not be in the traditional institutions, but in between them.

> It is the devising and creating of institutions and techniques which can provide such education as is needed for the vast displaced adult population of the country—those millions of young people who are not able or ready to go into what we

> have heretofore called "higher" education, and those older people who find themselves, thanks to affluence and the technological revolution, with unprecedented leisure and no way to fill it except to look at the TV screens.[12]

In the last decade, such educational systems have flourished.

Next, our waking hours will be spent moving along the existential wheel of personal and family coping, work, and the free-self activities. Education has failed to prepare most of us to cope with illness, personal and family logistics, and psychological misunderstanding. Both education and the churches have been unable to deal with human estrangement and loneliness.

Although in the past the Judeo-Christian tradition brought many a set of beliefs and principles which gave us cosmic orientation and moral purpose, we discover that the intervention of new knowledge and technologies, coupled with the resurgence of non-Christian faiths, has splintered our world into "tribal diversities." Without some commonly held beliefs and principles, some cross-cultural unity, life becomes both tragic and inconsequential.

As for work, defined as paid remuneration for tasks done, in spite of education's preoccupation with vocational preparation, fewer than 90,000 hours of our half-million waking hours will be spent on the job. Close to 80 percent of all jobs in our economy can be learned in three weeks or less by someone with a high school diploma.[13] A major task is to begin to enhance the dignity of work in the sense of purposeful activity rather than a paid job. We need to measure performance as that which contributes to the tone and quality of the social order and fulfills the individual's own personal potentials.[14]

The free-self activities connote "a felicitous inner condition achieved by purposive activity."[15] There are at least four sources of the free self: creating and appreciating beauty; enhancing physical satisfaction; performing obligations of services; and intensifying intellectual and emotional discovery.

> We despair because we have forgotten our place in the universe, because we have become so preoccupied with man as animal and man as object that we have forgotten man as creative spirit and man as noble subject.[16]

The need for coping and work will be fulfilled in a meaningful manner as the world of the free self is enriched.

Last, the enveloping polity includes the political, economic, and social systems which impinge upon us. The need is for grassroots participation and representation. At base is the fundamental need for common folks to have information and the setting forth of issues as moral choices. This suggests the dual emphases in education: an informed citizenry who know the art of using and influencing political, economic, and social systems; and the education of leaders to act on dependable knowledge and at least struggle with the issue of what is best for the public good.

Analyzing the bedrock qualities uncovers an agenda whose primary focus is on people and secondarily turns to means: ministries and institutions of learning.

The Actual Revolutions

After the campus upheavals of the 1960s, too many of us have accepted the calm of the 1970s as if the forces let loose have been somehow tamed. In fact, the various strands of those beginning points continue, although not appearing in today's headlines. There are several concurrent revolutions: equality, knowledge, value, and consciousness.[17]

The Civil Rights movement let loose forces which have given ethnic minorities and women the motivation for social changes. They will be pressing for ever greater rapidity of change. In the 1970s the various movements have also matured and are identifying the equality revolution as a class issue so that economic systems are having to respond to the demands of more and more subsets of American society. We are in a new class struggle as academic ideologues "both left and right, team up to pour cold water over such a move."[18]

The knowledge industries which work with information rather than goods increasingly dominate the economy. Today it is becoming clearer that education in the form of systematic learning rather than work experience is essential. A very important institution in meeting this need is the community college. A new kind of faculty is emerging in such open admissions schools:

> He or she is part teacher, part recruiter, part administrator, part counselor, part planner, part innovator, and, on the whole, quite successful in these roles. This new educator does his job on campuses, in neighborhood drop-in centers, in churches, in union halls, factories, and store fronts, and in homes.[19]

As community services become integral to the educational programs, universities have also become more responsive to community needs. For example, at the University of Hawaii, the commitment is to public service. "This is the mark of a 'communiversity,' for in 1973 one out of every 16 men, women and children who lived in Hawaii participated in some program of the University system."[20]

Two other revolutions have emerged primarily out of the confrontation between the hippies and the establishment. The counterculture overturned the values of the Protestant ethic, protesting acquisitiveness, competitiveness, and Victorian/evangelical sexual mores. The change was reinforced by the establishment itself.

> The world confrontation, the shock of Watergate, the lack of ethics in high places, and the commercialization of American culture have convinced some that a new education is necessary if we are to educate a younger generation that is concerned, committed and prepared to create a better society.[21]

The other revolution is marked by inner quest—the consciousness movement. The psychenauts, proliferating at a geometric rate, have already influenced churches, colleges, and even the government. In an overly rational educational system, after centuries of dormancy, affective education has become a primary need.

All of us are in the midst of these revolutions. Poverty continues to stalk the lives of over half the people on the globe. With the shattering of value systems and the new understandings of the aesthetic/intuitive dimensions of life, almost all of us are engaged in one pilgrimage or another. Yet, many of us are frightened by such fundamental change. Ironically, 200 years ago at the birth of this nation we were not fearful. There is now, in fact, a new configuration of forces. Willis Harman wrote:

> As we grappled with the significance of contemporary revolutionary forces, we begin to feel that the crucial gap is not between generations, nor between liberals and conservatives, but between those who anticipate a continuation of present trends and those who insist that a drastic change must occur.[22]

Perhaps Professor George Counts, in 1932, asked the right question: Dare the schools build a new social order?[23]

III. Emerging Outlines of an Altered Ministry

This simple social analysis offers clues to the future of the church's involvement in education. The time has come to acknowledge that a focus on "institutions" per se skews the purpose of ministry. The issue is education, not a location, such as universities. The immensity of the task and the centrality of the issue of education calls for the engagement of the whole church in this ministry. Given such altered assumptions, a new and critical role emerges for the specialized ministers dealing with public education.

A Change in Focus: From Institutions to Education

A focus on priority as "education" will concentrate energies on the real constituency—people in a learning society. The small specialized corps of campus ministers focusing on institutions of higher education have done valiant ministry, especially through the turmoil of the 1960s. But in a larger engagement such a thrust is inadequate for the task.[24]

What is needed is a new breed of minister/priest/rabbi whose task is not "missionary" but "organizing" and "brokering." We would assist religious organizations to be engaged in creating educational settings and situations, using all of the resources available, especially colleges and universities. We would concentrate on learning which can take place in a life-oriented process, cognizant of the bedrock realities of our times and engaging in positive change in a revolutionary era.

The Ministry Belongs to the Whole Church

An alteration in perception of purpose would lend itself to viewing the agenda for ministry as that of the whole church with persons of all ages and settings in a learning society. People and what is happening to them become the focus, and formal and non-formal educational centers, and the church itself, become means.

If one understands the task as involving all education subsumed under the title of "post-secondary," the dimensions of the issue can only be met by altering our ministry from that of a small cadre of specialists to the involvement of the church as a whole, from local congregations and the laity, to the regional and national agencies. In truth, we would be returning to a bedrock reality of the church—the priesthood of all believers.

But this activity would take a different slant from the past. We would become engaged in broadening the base of involvement and dialogue. In education, the circles have been widely enlarged to include the "new" students: the ethnics, both white and colorful, women, and the aging. In the 1960s, the task of educating the "new student" was accepted by political realism; today, we know that none of us, educators and citizens, quite knew the overwhelming nature of the task in social and economic adjustments.

In the church, the task is to discover how to create educational settings which begin to engage the whole gamut of educational issues and include the whole spectrum of the participants. The church becomes the "free space" where diversity can openly clash and interrelate with the goals of human development and a humane future in clear focus. To even approach getting this task done means an alteration of style of ministry and an organizational development process which includes the whole church. It is imperative that we move to gain the attention of the churches so that they may engage more creatively in the learning processes of the whole society.

IV. A New Role for the Professional Clergy in Education

To actualize this vision, campus ministers are the designated "power holders" in the church to effect change. We would do well to understand our roles as enablers of the churches so that they can own and do their ministry in education. Practically, it would spell the end of the task of campus ministers as the primary actors, as in the 1960s, to that of a ministry "for the equipment of the saints, for the work of the ministry, for building up the body of Christ."[25]

All churches are power institutions, and human. The mandate granted to campus ministers is not the extension of power, but the license to take it. If there are to be changes in the nature of ministry, the campus minister becomes the key change agent in the life of the churches.

The actual holding of power depends upon two preconditions: an idea structure which is affirmed by the institution which has delegated authority; and the continuous dialogue with one's field of responsibility, both the formal and the informal constituencies.[26]

As for the first, the task is not the shaping of *a* theology, since "one man's theology is another man's belly laugh,"[27] but the engagement of the church, from the pews to the power holders, in a theological process. True theology is not born among clergy and disgorged to parishioners. Out of the pluralism of our situations, the enabling clergy would do well to organize the churches to reflect theologically upon their own bedrock realities.

At one level as professionals, we ourselves need to become persons who reflect upon our social situation and engage in theology as the "second act," that is, to reflect on the acts we perform out of our faith commitments. Then we need to have this experience expanded into dialogue among those constituencies we are seeking to serve.

Secondly, with such dialogue going on, we, together with the churches we serve, will begin to reshape a new mandate which recognizes the role of the clergy enabler/broker with the churches accepting responsibility for direct ministry. In a continuous evaluation, we need to maintain such dialogue with the churches, the educational institutions and the various subgroups of persons we seek to serve. Out of such interaction comes the perpetual reshaping of tasks. Our constituencies can, and have to be, encouraged to:

1. formulate and dramatize problems of all kinds, and often put forth measures for their solutions;
2. criticize existing and proposed measures, evoking continuous discussion of them;
3. suggest changes in, or additions to, the institutional power structure; and
4. from time to time, criticize, attack, seek to reform or to overthrow the tenets of the idea system on which prevailing ministry is based.[28]

The real need is away from "top-down change" toward the longer and larger task of equipping grassroots persons, including the church laity, to take responsibility for change and focus on humane alternative futures.

Epilogue

There are little Christian ghettos in Asia which have survived through sheer persistence. One such group in India developed a remarkable ritual. Centuries ago the first priest was constantly bothered by a cat running around his feet when he started to celebrate the ritual. Eventually he got a bushel basket and put the cat under it. Soon, the son took over. Then his sons and sons ever after, so that for a thousand years the ritual was begun by catching a cat and putting him under a bushel basket. It became harder to find cats so that some people organized to raise cats to put under bushel baskets.[29]

Persistent faithfulness of embattled ministries is necessary for the continuation of an important tradition and role in society. I am not challenging that. It is the persistence of cats and bushel baskets which points to the need for a new shape for ministry.

Notes

1 Scott Moore, "Advocate of Lifelong Learning Saluted," *Los Angeles Times*, Part II, p. 5, June 13, 1977.

2 Art Seidenbaum, "Japanese Urban Love Feast," *Los Angeles Times*, Part IV, pp. 1 and 6, June 29, 1977.

3 Quoted in Henry S. Commager, *The Commonwealth of Learning*, Harper and Row, New York, 1952-1968, p. 3.

4 Reynold Feldman, "Planning Implications of the Urban University," *The Innovator*, Northeastern Illinois University, Chicago, Illinois, Vol. IV, No. 2, 1977, pp. 4f.

5 Martin Marty, *Protestantism*, Holt, Rinehart and Winston, New York, 1972, p. 3.

6 "The Mission of the Church in Higher Education," *CSCM Yearbook 1976*, The Center for the Study of Campus Ministry, Valparaiso, Indiana, p. 9.

7 Robert McAfee Brown, "Diversity and Inclusiveness: Notes for a Study of Experiential-Contextual Theologies in the United States," NCC Faith and Life Commission, March, 1977, p. 1.

8 John Cobb, "Can the Church Think Again?" Occasional Papers of the United Methodist Church Board of Higher Education and Ministry, Vol. 1, No. 12, August 9, 1976, pp. 9f.

9 Robert T. Handy, *A Christian America: Protestant Hopes and Historical Realities*, Oxford University Press, New York, 1971, p. ix.

10 This section is a summary of Stephen Bailey, *The Purposes of Education*, Phi Delta Kappa Educational Foundation, Bloomington, Indiana, 1976.

11 Jerome Bruner, *The Process of Education*, Vintage Books, Random House, New York, 1963, p. 1.

12 Henry Steel Commager, *op. cit.*, pp. 47f.

13 Bailey, *op. cit.*, p. 46.

14 See Richard Bolles, *What Color Is Your Parachute?* Ten Speed Press, Berkeley, California, 1976.

15 Bailey, *op. cit.*, p. 59.

16 *Ibid.*, p. 74.

17 See William Abbott, "Work in the Year 2001," *The Futurist*, Feb. 1977, pp. 25-31.

18 *Ibid.*, p. 28.

19 *Ibid.*, p. 27.

20 *Ibid.*, p. 28.

21 Frederick Redefer, "A Program for the Future," *American Colleges: The Uncertain future*, William Lineberry, ed., The Reference Shelf, Vol. 47, No. 3, the H.W. Wilson Co., New York, 1975, p. 203.

22 Willis W. Harman, "The Coming Transformation," *The Futurist*, Feb. 1977, p. 8.

23 Quoted in Redefer, *op. cit.*, p. 200.

24 See William Shinto, "Ministry in Higher Education in its Societal Context," pp. 3-31, Daniel Statello and William Shinto, *Nuts and Bolts*, Division of Christian Higher Education, American Baptist Churches, USA, Valley Forge, Pa., 1976.

25 Ephesians 4:12, RSV.

26 Adolf A. Berle, *Power*, Harcourt, Brace and World, Inc., New York, 1967-69, pp. 84ff, 116ff.

27 Robert Heinlein, *Time Enough For Love*, Berkeley Medallion Book, G.P. Putnam's Sons, New York, 1973, p. 243.

28 Berle, *op. cit.*, p. 125.

29 Related by Paul Clasper, Asian Consultation, Asian American Baptist Caucus, Claremont, Ca., 1974.

A RESPONSE

Sister Nancy Malone, O.S.U.

There is much to agree with and to commend in Dr. Shinto's analysis of ministry in non-resident institutions. UMHE has, for many years now, been calling our attention to the need for new modes of ministry in community colleges, and has, as well, been providing us with resources for that ministry.[1] Shinto's paper makes a significant contribution to the body of knowledge about and strategies for ministry in post-secondary institutions. We do well to heed his concluding parable about cats and bushel baskets. We must take a good hard look at the realities around us and shape our ministries to and with them out of the best that our traditions offer us.

Let me begin my own remarks with a story to match the statement of Hendrik Kraemer and quoted by Shinto: "I will not tell you what to do, but I will tell you who you are." Bernard Lafayette, now one of my colleagues in NICM, and formerly a co-worker with Dr. Martin Luther King and organizer of the Poor People's March, was giving me some private instruction on organizing a movement for social change. One step in the strategy, as Bernard outlined it, was to affirm the present identity of the persons one wanted to affect before confronting them with the need for change. My question to Bernard—and it was a genuine one—was: "How do you—or do you—*confirm* the identity of a Klansman?" Bernard's answer was another very quick question: "Is he a Christian?"

You get the point: everything depends on which identity is being claimed. Bernard was right; Kraemer was right; Shinto is right. New life will not flow into ministry by narrowly focusing on our identities as *campus* ministers. It will only flow, as Bernard so deftly indicated to me, by ministers themselves living more deeply into their own identity as the people of God and with the people of God, past and present. Out of that kind of vital community of faith we have some hope of engaging "the whole church with post-secondary education in the entire soceity." And we will, in the most profound sense, be faithful to Shinto's emphasis, not on ideas and things, but on "what is happening to people." In that kind of community too, the distinction between the professional campus minister and the lay person that Shinto is pointing towards is in some sense obliterated. Parker Palmer's definition of a professional as "one who.professes faith" over against a practitioner of technique makes all of the people of God "professionals."[2] I suppose what I am doing here is getting out some of the "bedrock realities" of both life and ministry as I see them.

Given those realities, and given the facts about post-secondary education that Shinto lays out, I can imagine no other way of dealing with this phenomenon than the one he outlines for us. It is all too clear that the notion of a campus minister in each community or commuter college is out of the question. If "professing" faculty members and administrators in those colleges; if near-campus pastors and congregations do not take up this ministry, it simply will not be done. And the notion of the new breed of minister, rabbi, priest as an organizer and broker would certainly be an important part of that ministry. But while I agree in many ways with the description of the altered forms of education that Shinto presents, and while I could not agree more with the strategy of involving all of the people of God in the immense task which the centrality and importance of education in our society confronts us with, it is not clear to me that Shinto addresses the deeper questions of why the church or synagogue should be involved in the first place. If I understand the main thrust of his paper, he is calling for an interim and intermediate role for campus ministers to *bring about* the engagement of church/synagogue and education. On a deeper level, he is calling for "reshaping the theology and action of the church in the midst of a critical situation and time in history," and this in an experiential and participatory manner. In another place, he speaks of the task of the church as "the creation of educational settings which begin to engage the whole gamut of educational issues and include the whole spectrum of participants," and he spells those out a bit more at the conclusion of his paper. And earlier, he asks for no less than a "new understanding of the meaning of life," required by the generation of new knowledge and educational opportunities for all.

I cite these purposes not because I disagree with them or find them contradictory. They are important and overwhelming goals.

So important and overwhelming that I suppose the ***unum necessarium*** for their accomplishment is the strengthening and nurture of the faith commitments that Shinto seems to presuppose rather than to emphasize. Let me put it another way. Suppose we did succeed in creating a lay-based ministry to minority institutions in servant roles to discover the values of pluralism. And suppose our constituencies did dramatize and solve problems, criticize existing and proposed measures, suggest changes in or additions to the institutional power structures, and, from time to time, criticize, attack, seek to reform or overthrow the tenets of the idea system on which prevailing ministry is based. Would all of that solve the "deep problems of both purpose and relevance to the complexities of a knowledge-based, technological-urban society" faced by the mainline denominations, their professional clergy, and especially by the specialized ministries? Almost all of that could be done—and is being attempted—by social engineers of all sorts, and I do not minimize their efforts or question their good will. In my own judgment, however, the problems of meaning, relevance, and purpose in the mainline denominations are not created in the first place by the explosion of knowledge or the advances of technology, although they certainly are factors in the problems. Those problems are rooted in the first place by diminishment of faith. The deeper and more urgent task for believers then, to get back to Kraemer, is not being told (or enabled) what to do, but being told (or helped to discover again) who they are are. I think this is what Shinto is after in speaking of experiential and participatory reshaping of theology and action in the church. I only want to underline it, and to emphasize that the Kingdom of God and social change are not identical. Knowing who we are and knowing that the coming of the Kingdom is finally God's work does make a difference.

I am aware, too, that the kind of change Shinto is calling for comes under the theological category of prophetic action and/or service for liberation. What I am pressing for here is that conjunction of prophetic discernment and priestly action that Mike Bloy spoke of in his article on "Academic Values and Prophetic Discernment."[3] From the people of Israel we learn that "the whole priestly apparatus of cult, ritual, and ceremonial—which helps people to recognize their historical vocation and trains them in the means and 'manners' of relating to God—is necessary for the creation of that prophetic imagination."[4] And from the Acts of the Apostles we know that it was the "priestly" activities of attending to the teaching of the Apostles, the fellowship, the breaking of the bread, and the prayers that nourished the spiritual identity of Christians. "Thus possessed of their identity, knowing themselves to be *in* but not *of* the academy, these biblical people might then become one community of ongoing spiritual energy and moral insight for all those who are working . . ." to transform higher and/or post-secondary education.[5]

And that leads me to my last point. It is not only post-secondary education that needs to evidence concern with the public good, historical and actual change from below, and liberation, nor to be concerned with affective as well as cognitive knowledge. Ministry to higher education, which includes, by the way, numerous small liberal arts colleges as well as the two dozen major research universities, needs to attend to these matters as well, and, no doubt, in forms other than the lone-ranger model of the past. And, since both types of institutions will continue to exist, both deserve to be ministered to.

On the other hand, I think it is a mistake to equate (as Shinto seems to now and then) institutions *per se*, location, and universities. As he recognized in his title, community and commuter colleges are institutions as well. And as such, and therefore as principalities and powers, according to William Stringfellow's understanding of those terms, they need to be subjected to the same kind of prophetic scrutiny and resistance as any other institution. They have not escaped the effects of the Fall, newly arrived as they are. As Sheila Tesar says in the UMHE brochure on the Community College Program, "Community colleges frequently are more concerned with promoting their own growth and maintenance than broadening their institutional capacities and sensitivities."[6] In reacting against the elitism of the university, let us not fail to call the often job-oriented institutions of post-secondary education to the tasks of dealing with Bailey's "bedrock realities," among which are: work as a purposeful and personally fulfilling activity; creating and appreciating beauty; intensifying intellectual and emotional discovery. Institutions of higher education have not done altogether badly in these areas. Perhaps there is something to be learned from them. In other words, let us not, in the distinctions we make between elitist and egalitarian, deprive the people of what higher education at its best has often provided.

In summary, then, to quote Chairman Mao: "Let a thousand flowers bloom." Let us work to create new forms of ministry, involving all of the people of God, and brokered by the professional campus minister. Let us as well continue to minister to those perduring forms of higher education, and perhaps in new and imaginative ways. And in both of these types of institutions, let us be rooted in the memory of who we are and in the hope of who and what we and institutions alike are called to be: servants of the Lord who is the Creator and Sovereign of all creatures. And finally, to recall the saying of another Master: "When a lamp is lit, it is not put under a bushel basket, but on the lampstand, where it gives light to everyone in the house" (Mt. 5:14-15).

Notes

1 Available from "Notes on the Church and the Community College," United Ministries in Higher Education, 848 Pittock Block, Portland, Oregon 97205.

2 Parker J. Palmer, " 'Profession in the Seventies' Appraisal and Challenge," *CSCW Report*, Vol. XXXI, No. 2 (March, 1973), p. 2.

3 Myron B. Bloy, Jr., "Academic Values and Prophetic Discernment," *The Christian Century* (Oct. 20, 1976), pp. 889-894.

4 *Ibid.*, p. 894.

5 *Ibid.*, p. 894.

6 "Community College Program," United Ministries in Higher Education, 848 Pittock Block, Portland, Oregon 97205.

RELIGION AND FAITH IN HIGHER EDUCATION

Kalman Bland

I

Lurking behind the ambiguous terminology of "Religion and Faith in Higher Education," are two different topics: religion and faith as they are studied by humanists and social scientists teaching at our colleges and universities; and religion and faith as they are actually lived by the administrators, faculty, and students of our undergraduate, graduate, and professional schools. The first topic looks at religion as a component of the curriculum and at what scholars have discovered about the origins and meaning of religion as a universal element in the history of culture. The second topic describes how well religious groups fare on campus, how well they relate to one another or to the educational institution as a whole, and how well they are served by various campus ministries.

Once we recognize this all too obvious distinction between religion as an object of academic scrutiny and religion as a pattern for the totality of human life, we clear the way for an examination of the extent to which the academic study of religion may either reinforce or conflict with the specific values, doctrines, and practices of the religious groups who work and live on our campuses. In the integrated setting of a religious school or theological seminary where the continuity between spiritual, ritual, social, and intellectual life remains intact, reinforcement is natural and conflict usually results in an internal, self-corrective improvement. But in the secular setting of a university or college campus where research and learning are theoretically indifferent to the specific interests and concerns of Judaism, Christianity, Islam, or Buddhism, where scholars do not serve the sociological functions of the rabbi, priest, *qadi*, minister, or monk, a tension between religion as studied and religion as lived is bound to emerge.

The exact nature and source of this tension, however, may not be immediately apparent. Religion as studied and religion as lived both need to master the same arcane languages and unfamiliar concepts in order to gain intimacy with the history and literature of their tradition. Both seek to understand the meaning and significance of the same intricate symbols and rituals. What is more important, they both share a passion for truth; they both endorse the ideal of knowledge and the perfection of our capacity for imagination, learning, and wisdom.

Jacob Neusner, the eminent historian of rabbinic Judaism, has argued that scholars in universities do not differ from religious educators in

> commitment, concern, or protagonism. But the focus of commitment and concern is radically different. The university scholar seeks understanding of structures, the parochial scholar (and I do not use the word pejoratively) seeks participation in them. In a university, commitment is to the scholarly method or result; in a parochial institution, to the content of what is studied. In a university, concern is for humanity or society first, to a particular segment or example of it second; in the parochial institution, concern is for the group first, mankind afterward. Protagonism in the parochial institution is taken for granted. In the university, one advocates scholarly alternatives; but the advocacy of a religion as such will impede the comprehension of a religion other than one's own, and I suspect it will also impede understanding of one's own religion.[1]

Here then is the first source of tension between religion as studied and religion as lived—a sociologically or ideologically determined set of loyalties and commitments.

Though Professor Neusner is speaking specifically about "modes of Jewish studies in the university," his comments have a wider application. They help us to understand why what the scholar describes as the detached impartiality necessary for the discovery of historical or phenomenological truth, the religious Jew or Christian would denounce as the sterile irrelevance and intellectual vulgarity of so-called academic disinterest. His comments also help us to understand why the scholar usually dismisses as the product of pseudo-orthodox, confessional tendentiousness the kind of learning extolled by Judaism or Christianity for being the result of total involvement in the domain of the sacred. At the heart of this acrimonious epistemological contro-

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versy, as Professor Neusner suggests, lies the inescapable sociological influence of the institutional setting that sponsors the study of religion.

There is another reason why the tension between religion as studied and religion as lived is not immediately apparent. Both claim to value truth, comprehension, understanding, knowledge, and wisdom. But these terms are equivocal and should not, therefore, mislead us into assuming a resemblance between religion as studied by higher education and religion as lived in higher education where no true congruence in the meaning of these terms exists. In Franz Rosenthal's monograph, *Knowledge Triumpant*, the ideal of knowledge in classical Islam is shown to have a rich variety of disparate meanings. The man of knowledge may be the jurist who masters the Law; or he may be the philosopher/scientist who deciphers the mystery of God's creation; or he may be the mystic immersed in theosophical gnosis; or he may be the man of culture. For better or worse, none of these measures up to academically acceptable standards of truth or knowledge. And in Judaism, long celebrated for a glorious educational system that produced great scholars and impressive intellectual achievements, the classical debate over the priority of knowledge or action is settled in favor of knowledge, *Talmud Torah*, but only because true knowledge of God's Word, His eternal Will, leads to the ritual and moral conduct befitting the Jewish people.

As a powerful illustration of the abyss separating the methodological sceptism and insatiable intellectual curiousity that compel academicians to do their research and what some religions ultimately judge to be the real worth of knowledge, the following Buddhist tradition deserves to be quoted at length.

> Imagine that a man has been pierced by an arrow well soaked in poison, and his relatives and friends go at once to fetch a physician or a surgeon. Imagine now that this man says:
>
> "I will not have this arrow pulled out until I know the name of the man who shot it, and the name of his family, and whether he is tall or short or of medium height. . . . I will not have the arrow pulled out until I know about the bow that shot it, whether it was a long bow or a cross bow.
>
> "I will not have this arrow pulled out until I know about the bow-string, and the arrow, and the feathers of the arrow, whether they are feathers of vulture, or kite, or peacock. . . ."
>
> Well, that man would die, but he would die without having found out all these things.

> In the same way, anyone who would say: "I will not follow the holy life of the Buddha until he tells me whether the world is eternal or not; whether the life and the body are two things, or one thing. . . ."
>
> Well, that man would die, but he would die without Buddha having told these things.
>
> Because I am one who says: Whether the world is eternal or not, there is birth, and death, and suffering, and woe, and lamentation, and despair. And what I do teach is the means that lead to the destruction of these things.[2]

To the Muslim who seeks to know God by studying His Law, by pondering the scientific truths of nature, or by annihilating his ego in mystical ecstasy; to the Jew who seeks knowledge in order to govern the conduct of his daily life; or to the Buddhist who seeks to save himself and others from birth, death, suffering, lamentation, and despair; the questions and answers, lectures and monographs of the academic study of religion are, as the Buddhist tradition cited above states, "not profitable, they are not a principle of the holy life, they lead not to peace, to supreme wisdom."

Religion as studied, to borrow Heinrich Zimmer's contrast between the "critical, secularized thinking of the modern West" and the philosophies of India, is primarily concerned with truth as "information," whereas religion as lived is primarily concerned with learning as a means of

> transformation; a radical changing of man's nature and, therewith, a renovation of his understanding both of the outer world and of his own existence; a transformation as complete as possible, such as will amount when successful to a total conversion or rebirth . . . through the means, not of a merely intellectual understanding, but of a change of heart . . . the pupil is to pass out of bondage, beyond the limits of human imperfection and ignorance, and transcend the earthly plane of being.[3]

Such anti-intellectualism and other-worldliness hardly suit the more modest temperament of academic scholarship, even when it too recognizes, as Henry Aiken does, that the "understanding and knowledge of any symbolic form is ancillary to the conduct of life," or when it too asserts that "really to learn and to understand something is thereby to change one's life."[4] Though religion as studied and religion as lived both endorse the ideal of knowledge, they do not strive toward identical goals—just as within a single religion or between several religions, there is no unanimity on the meaning of knowledge itself.

II

There are, then, two possible, interrelated sources for the tension between religion as studied by humanists and social scientists, and religion as presented by religious educators: the one is a matter of institutional loyalty; the other, a question of how knowledge is to be understood. By itself, however, this tension, no matter how dramatic, does not imply that the academic study of religion either reinforces or clashes with the religious life of our university and college campuses. Secular departments or religion neither require religious piety of their students nor do they mount militant crusades against it. In exchange for the privilege of becoming better informed about one's own religion (even if one does not practice it), and for the exclusive authority to comprehend other religions as well, the academic study of religion has surrendered the right to advocate a religion as such, the right to pass final judgment on the truth claims of any religion, and the right to govern the private morality or individual spirituality of its teachers and students. Its attitude toward religion as it is lived outside of the lecture hall is one of *laissez faire* neutrality.

In the perspective of the religions it compares and analyzes, it might seem that the academic study of religion amounts to nothing more than the innocuous accumulation of theories and facts; it deserves either pity or contempt for having replaced, willingly or not, the responsibility for human transformation with a pedantic mania for information. But this is too extreme and too harsh a judgment.

The academic study of religion can be defended by pointing to its unique contribution to the educational process. Departments of religion provide religion with a respectable public image and offer unmatched opportunities for intellectual growth. Religious organizations on campus, for their part, facilitate ritual and social experiences. The university study of religion supplies the objective facts and historical data which the religious organizations enrich by endowing them with spiritual or emotional value. Not reinforcement or conflict or tension, but complementarity would seem to mark the true relationship between religion as studied and religion as lived.[5] This would explain why large numbers of non-religious and religious people are comfortable in departments of religion. Complementarity would also justify the efficient division of labor between departments of religion and the various services offered by our campus ministries.[6]

The problem with the argument for complementarity is that it underestimates academic study in general, and the academic study of religion in particular. It rests on the mistaken notion that our intellect is somehow hermetically sealed off from our feelings, conscience, will, and overall physical behavior; it presumes that values and attitudes can forever remain inviolably unchanged by the process of assimilating new information about unknown things or discovering new perspectives on already familiar subjects. And even when presented as such, the content of religion is never mere information. It is the disturbing, unsettling, and provocative effect of continually being confronted with mankind's struggles to answer the ultimate questions of existence.

Neither teachers nor students can escape the sting of religion, especially when they are caught off guard by a swarm of religious ideas in the supposedly protected lecture halls of academic disinterest. Imagine what it must feel like to be scorched during a single hour by the collective voices of Moses and Buddha, Jesus and Mohammed, Plotinus and Heidegger, Freud and Durkheim, Tillich and Barth. No matter how disciplined his detached impartiality, the scholar of religion must ultimately yield and take to heart the kind of message he repeatedly finds in books like *Yoga: Immortality and Freedom*, written by the master of those who know religion, Mircea Eliade:

> For India, truth is not precious in itself; it becomes precious by virtue of its soteriological function, because knowledge of truth helps man to liberate himself. . . . The sacrifices that the European philosopher is prepared to make to attain truth in and for itself: sacrifice of religious truth, of worldly ambitions, of wealth, personal freedom, and even life—to these the Indian sage consents only in order to conquer liberation.[7]

Students do not analyze the possible connection between Christian anti-Semitism and the Nazi extermination of six million Jews without being profoundly shaken. These indications of the dramatic manner in which the academic study of religion is a powerful reagent in our moral, spiritual, intellectual, and social lives should suffice to prove that the academic study of religion is anything but the innocuous accumulation of mere facts. But should the teacher or student forget this, the content of the course syllabus will surely remind him.

Because of its power in transmitting the content, if not the spirit and practice, of religion, the academic study of religion is a secular surrogate for those who are alienated from traditional forms of piety, but who yearn for spiritual nourishment; it is also guarantor of the future of religion insofar as it preserves religion, albeit in an unprecedented way, for the coming generations of man. But those who expect that the academic study of religion will accomplish what the family or church and synagogue may have failed to do, are likely to be disappointed with the unwillingness of the university to provide an acceptable level of heightened or enhanced religious identity and consciousness. As Robert Alter has written,

> academic inquiry is essentially critical in nature, seeking, in the case of historical materials, to discover through careful probing what is the social, political, ethical, aesthetic, even textual reality often masked by the official version, the treasured stereotype, the ideological simplification. Such inquiry can be bracing, liberating, and instructive, but it may have a troubling, fragmenting, or corrosive effect on the very consciousness of connection with a group that many would like to see raised.[8]

It frequently happens that students will gather around the front desk after a lecture only to declare their exasperation: "They never told us about *that* in Sunday School." The revelations of suppressed embarrassments or unknown truths often have a disquieting effect upon our students; whatever confidence they had in their religious communities and institutions is thereby undermined.

For some, there is a more tragic price to be paid for the responsibility and joy of discovering the "reality often masked by the official version," of debunking "the treasured stereotype," and of destroying "the ideological simplification." The more seriously the scholar commits himself to the critical method of inquiry, the more difficult it becomes to remain steadfast in his own traditional faith. Neither students nor teachers are immune to the corrosion created by impartial detachment practiced for long periods of time. In the course of his reflections on Mircea Eliade, E.M. Cioran describes this existential dilemma of the scholar of religion:

> . . . perhaps he stands on the periphery of every religion, by profession as well as by conviction. Is he not one of the

> most brilliant representatives of a new alexandrianism which, like the old, places all beliefs on the same level, without being able to choose some one? Having refused to marshal them into a hierarchy, how can one be partial? Which belief can one sponsor; which divinity can one invoke? It is impossible to imagine a specialist in the history of religions *praying*. Or if indeed he does pray, he thus betrays his teaching, he contradicts himself, he damages his Treatises in which no true god figures, all the gods being viewed as equivalent. It is futile to describe them and comment upon them, having tapped them of their sap, compared them one with another, and, to complete their misery, frayed them with rubbing until they are reduced to bloodless symbols useless to the believer, assuming that at this stage of erudition, disillusion, and irony there is somebody around who still truly believes. We are all of us, and Eliade in the fore, *would have-been* believers; we are all religious minds without religion.[9]

If by religion Cioran means what Parson Thwackum of *Tom Jones* meant—"When I mention religion, I mean the Christian Religion; and not only the Christian Religion but the Protestant Religion; and not only the Protestant Religion but the Church of England"—then his description of the dilemma of the religion scholar is no exaggeration. It is simply misleading. Though the scholar may be bereft of religion in its traditional forms, he is not without a secular faith. Because he nurtures his reverence and sense of responsibility for "the holiness of the reality which covers all human life,"[10] the secular scholar of religion is not to be confused with the profane man.

III

Faith implies hope, urgency, and a program for salvation. What then is the configuration of the faith of the secular scholar? In the foreward to his magisterial *Yoga: Immortality and Freedom*, Eliade writes that

> It is essential that we know and understand a thought that has held a place of first importance in the history of universal spirituality. And it is essential that we know it *now*. For, on the one hand, it is from *now* on that, any cultural provincialism having been outstripped by the very course of history, we are forced—Westerners and non-Westerners alike—to think in terms of universal history and to forge universal spiritual values. And, on the other hand, it is *now* that the problem of man's situation in the world dominates the philosophical consciousness of Europe.[11]

By the "problem of man's situation in the world," Eliade means "the anxiety produced by our discovery of our temporality and historicity" and the necessity of finding some way "to remain in this world without letting oneself be exhausted by time and history." Again and again, throughout his writings Eliade returns to the same two themes: the urgent and immediate need to transcend cultural provincialism; and the urgent and decisive task of attaining a "deeper knowledge of man."[12]

Eliade also reiterates throughout his writings his belief "that the history of religions is destined to play an important role"[13] in meeting the need to transcend provincialism and in supplying the raw data and interpretation required for an understanding of man's predicament and nature. "We may even ask," writes Eliade, "if the history of religions cannot make a contribution of prime importance" to a "new humanism."[14] The academic study of religion is preeminently qualified, and therefore responsible, to work toward the two-fold task of saving mankind from itself. "More than any other humanistic discipline . . .history of religions can open the way to a philosophical anthropology. . . . The historian of religion is in a position to grasp the permanence of what has been called man's specific existential situation of 'being in the world' . . ."[15]

By diagnosing mankind's urgent problems and by offering a method to attain a soteriological knowledge that can arise only out of the academic study of religion, Eliade transforms religion as studied into religion as lived. It is a religion whose ritual is the act of knowing. Eliade says, "In fact, man's becoming aware of his own mode of being through the study of archaic and exotic religions," and assuming his *presence* in the world, together constitute a "religious experience."[16] This ritual act of knowing, what Eliade calls a "total hermeneutics," transforms the student of religion. "In the end, the creative hermeneutics *changes* man; it is more than instruction, it is also a spiritual technique susceptible of modifying the quality of existence itself. This is true above all for the historico-religious hermeneutics. A good history of religions book ought to produce in the reader an action of *awakening*. . . ."[17]

IV

In charting the interaction of religion as studied in higher education with religion as lived on its campuses, I have indicated, so far, the sociological and epistemological differences that create tension between them. I have also shown how, relative to religion as lived, religion as studied may be understood to be either innocuous, complementary, corrosive, or mutually exclusive. And I have just shown how religion as studied can become religion as lived in the form of the secular faith envisioned by Eliade.

To corrode the mystery and authority of Judaism or Christianity by reducing it to sociological or psychological functions, or by relativizing it in the analytic act of comparing it with other faiths, is one thing, but to present a full-fledged secular alternative to traditional forms of piety—to confront faith with faith, ultimate concern with ultimate concern—is quite another. After all, it is a secular faith graced with compassion for mankind and driven by a powerful moral vision; it appeals to our need and respect for universalism, knowledge of self, of others and of our cosmos; and it promises religious experiences, liberation, and spiritual transformation. Does such a faith reinforce or conflict with religion as lived by the traditional groups present on our campuses? Is it compatible with Judaism, Christianity, Islam, Buddhism, or Christianity? I suspect that the answer to this question will vary from case to case, but that in general two faiths cannot co-exist in the same human being, at least not without compromising one of the two faiths and the psychic integrity of the person himself. Religious commitment tends to be imperialistic; it seeks to permeate our every thought and every action; it inexorably informs everything we are and do; it constructs the very world in which we live. Unburdened by the disabilities which traditional religions have for many students and scholars, the academic study of religion may attract many of them into its religious fold. Its relationship to traditional religions will not differ from the historical interaction of Judaism, Christianity and Islam, or Confucianism and Buddhism; herein lies its challenge to traditional religions.

Fully to appreciate the religious, even numinous quality of this secular faith of the academic study of religion, it is helpful to contrast it with an apparently similar position represented by Jacob Neusner. He too believes that the university participates in the sacred.

> If it is so that learning constitutes a ritual, with argument the chief rite, then does it not follow that the university now is a sacred place? For it is there that learning goes forward in a refreshing and engaged classical spirit. We concede too much when we admit that learning under pious auspices

> is meant to "make better Jews" while learning in a university is intended merely to produce better informed people. That is so, but it cannot obscure the fact that, as I said, the act itself is sacred. Informedness has its religious effects.
>
> What follows from this is that the university can be subjected to sacrilege, because it is a holy place. By sacrilege I mean the use of something holy for profane purposes, and in the case of the university, the use of the university for purposes extrinsic to the intellectual character and commitment to reason.[18]

Once again, the relevance of Professor Neusner's comments is not restricted to Jewish studies alone. Insofar as the various religious groups on campus endorse the unfettered intellectual investigation of their history, literature, and practices, they may look upon the academic study of religion as an ally. But they may not interfere with the process of learning by demanding of it that it serve non-intellectual or apologetic ends.

Absent, however, from Professor Neusner's celebration of the sacred character of intellectual work are Eliade's universalism and his engagement with the anxiety "produced by our discovery of our temporality and historicity." Absent too is "the means by which one can remain in the world without letting oneself be exhausted by time and history." For Eliade, knowledge is a redeeming gnosis that calls for action; for Neusner, it is an end in itself. As Neusner states:

> . . . learning without deeds—like deeds without learning—is partial and insufficient. Accordingly, we cannot claim that the university is holy in the way in which the synagogue . . . is holy. It is not. But so far as what it proposes to accomplish, which is learning for the sake of understanding . . . that partial and impoverished work suffices."[19]

The secular faith of religion as studied would disagree with Neusner, for in its eyes the university is holy precisely in the same way that the synagogue or church or mosque is holy. As the santuary of modern man, the university may already be competing with the church or synagogue.

V

What then of the future? Just as predictions concerning the problems of higher education made in the late 1960s and early 1970s reflected the social upheavals and political protests of their day, so too must we take account of the relative calm that has now settled upon our campuses. We also have to consider the long-range effects of the economics of scarcity and the rediscovered pragmatism of our students who must prepare themselves for jobs and careers by competing for valued places in our graduate and professional schools. Then there is the renewed religious fervor on campus that seems to have replaced the political apocalypticism of the 1960s. Campus Crusades for Jesus, Transcendental Meditation, a plethora of "new religions" and psychologically inspired therapies all flourish together with the traditional religious groups of the university and college campus. Then too there is the so-called "new morality," widespread experimentation with social mores; women's liberation; and ethnic consciousness. Who could have predicted all this before it actually happened?

Under the constraints of a confusing present and an unknown future, there seems to be only one safe prediction about the future of religion and faith in higher education. Religion as lived, in all its manifold forms, will continue to thrive as a decisive factor in the shaping of human life. As for religion as studied, relative to religion as lived, it too will continue to be either innocuous, complementary, bracing, corrosive, or mutually exclusive. And as for the secular faith of religion-as-studied-become-religion-as-lived, only the future can know what will happen. It will all depend on the adequacy of traditional religions to meet the real needs of mankind; on the persuasive power of its appeal to intellectual mastery, universalism, and spiritual awakening; and on the willingness or ability of the scholar to overcome his resistance to the advocacy of a religion as such.

It seems fitting to end this discussion by listening once more to the voice of Eliade:

> Obviously, the historian of religions himself will feel the consequences of his own hermeneutical work. If these consequences are not always evident, it is because the majority of historians of religions defend themselves against the messages with which their documents are filled. This caution is understandable. One does not live with impunity in intimacy with "foreign" religious forms. . . . Many historians of religions end by no longer taking seriously the spiritual worlds they study; they fall back on their personal religious faith, or they take refuge in a materialism or behaviorism impervious to every spiritual shock.[20]

We all seek to defend ourselves against the "messages" of our religious traditions—our own, the ones we ignore, and the ones we

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study. But as long as religion and faith in higher education—both religion as studied and religion as lived—force us to be uncomfortable with the unexamined life and ready for the "spiritual shock" of religion, they will both justify whatever future they are bound to have.

Notes

1 Jacob Neusner, *The Academic Study of Judaism* (KTAV Publishing House, Inc.: New York, 1975), pp. 105f.

2 *Majjhima Nikaya* I.63. Translated in *The Upanishads* by Juan Mascaro (Penguin Books: Baltimore, 1965), pp. 21f. cf. E.J. Thomas, *Buddhist Scriptures*, pp. 64-67.

3 Heinrich Zimmer, *Philosophies of India* (Meridian Books: Cleveland, 1956), pp. 4f.

4 Henry Aiken, *Predicament of the University* (Indiana University Press: Bloomington, 1971), p. 20.

5 Luther H. Harsbarger, "The Search for Church-University Relational Models," in *Students, Religion and the Contemporary University*, Charles E. Minneman, ed. (Eastern Michigan University Press: Ypsilanti, 1970), especially pp. 139-149.

6 George W. Jones, "The Co-Curriculum in Religion," in *Students, Religion and the Contemporary University*, pp.73-88.

7 Mircea Eliade, *Yoga: Immortality and Freedom* (Bollingen Paperback, Princeton University Press: Princeton, 1971), p. 4.

8 Robert Alter, "What Jewish Studies Can Do," *Commentary*, October 1974, p. 74.

9 E.M. Cioran, "Beginnings of a Friendship," *Myths and Symbols: Studies in Honor of Mircea Eliade*, J.M. Kitagawa and C.H. Long, eds. (University of Chicago Press: Chicago, 1969), pp. 413ff.

10 Henry Aiken, *Predicament of the University*, p. 63.

11 P.XXIX cf. Guilford Dudley III, "Mircea Eliade as the Anti-Historian of Religion," *Journal of the American Academy of Religion*, June 1976 (Vol. XLIV), pp. 345-359.

12 Mircea Eliade, *The Quest* (University of Chicago Press: Chicago, 1969), p. 3.

13 *Ibid.*, p. 3.

14 *Ibid.*, p. 3.

15 *Ibid.*, p. 9.
16 *Ibid.*, p. 9.
17 *Ibid.*, p. 62.
18 Jacob Neusner, *The Academic Study of Judaism*, pp. 46f.
19 *Ibid.*, p. 47.
20 Mircea Eliade, *The Quest*, p. 62.

A RESPONSE

Max Ticktin

Dr. Bland has presented us with a stimulating analysis of the problems of religion and faith in higher education. All three are extraordinarily elusive terms, and, significantly, he clarifies religion and faith but, wisely, does not seek to add to the multiple efforts that have been made in the recent past to analyze, define, and clarify the purposes of higher education.

And yet, we must venture somewhat into this murky area, if only to stress differences of approach to the educational process which issue from distinctively different university settings. The ethos of secularity and secularism at private universities is certainly different from that found at public institutions. We will discover one kind of complementarity of those primarily concerned with "religion as studied" and those dedicated to "religion as lived," which characterizes a public institution where, for example, the campus minister is likely to feel completely on the periphery of the university and the professor of religion is undoubtedly more cautious in his setting up of a curriculum, in his exposition of controversial issues, and in his dealings with faith communities in their pluralistic settings in this country. Most private universities (whether those that are church-related, or formerly so, or even completely apart from religious institutions) would claim greater ease in dealing with the complementarity alluded to in this comment and in the paper of Dr. Bland.

Thus, I know of one church-related university which employs campus ministers of many faiths who are expected not only to be pastoral and prophetic voices of their religious communities but also to offer formal credit courses in the department of religion; there is a high tolerance here for a mixing of religion as piety and religion as academic discipline. At another private institution, the chaplaincy is being reorganized, but the university is committed to the possibility, and only that, of the new chaplain having both the academic credentials and the "right approach to the study of religion" to become a teaching member of the faculty. Lastly, those of us with many years of experience in the campus ministry could easily adduce many examples of fear and apprehension on the part of publicly-supported university administrators, sometimes outlandishly exaggerated, that if the campus minister ever so briefly is permitted to be a member of the faculty, even on a limited assignment, the state legislature will swoop down upon everybody. In the last-mentioned instance there is an unreflected attitude toward both the question of institutional loyalty and pluralism, and an unwillingness even to begin to tangle objectively, etc.

These last two questions are in the background for our discussion. For thirty years and more, in this country, there have been in *all* institutional settings of higher education three questions that have been bothersome:

1. What is the academic study of religion, and is it at all analogous to (and therefore acceptable to) other disciplines familiar to those of us who have been reared in a specific form of Western study discipline and in specific forms of higher education?
2. If religion is more than a world view but also expects loyalty and piety, can it be expounded and lived in a university setting without excluding those who do not have the "proper professed loyalties"?
3. Derivative from the second question is the concern to make it possible to have an openness to religion as a universal phenomenon which finds expression in communities other than those that are closest at hand. All one has to do is to look at a given curriculum of a department of religion these days and see the growing emphasis on women and religion, blacks and religion, primitive religion, Eastern religions, African religions, etc.

Like Dr. Bland, many of us have been drawn to the teachings of Eliade for a number of reasons, one of which is his special sensitivity to the third of these three questions. Over and beyond what we have learned from his stimulating methodological insights, and what are our new appreciations of a way of studying religion through its structures and myths, etc., Eliade has advanced us far from our earlier, somewhat simplistic exposition of comparative religion (as viewed by this Christian or this Jewish scholar), with its stress on creed and polities.

I find myself much indebted to Dr. Bland for introducing Eliade's courageous efforts at dealing with religion and faith commitment, over and beyond the other concerns so well known to us from the teachings of this master. But Bland is certainly right in indicating that Eliade goes too far for most of us, precisely because he sets up "a religion whose ritual is the act of knowing." Once again we have before us "knowledge as virtue," gnosis as instrument of redemption, religious truth as information claiming to be transformation, etc.

For me there is certainly much more hope in the more modest but very much more stimulating efforts of persons like Dr. Henry David Aiken, i.e., academics open to a "sense of responsibility for the holiness of the reality which covers all human life," and open to the complex, multi-dimensional aspects of religion.

In this entire discussion, Bland puts primary emphasis on two dimensions of religion and does not sufficiently, in my opinion, deal with two others. However religion is understood, it will indeed always have a world view, with its own epistemology, and second, an institutional setting, with its own cult and worship, but it also will include, I would affirm, a specific understanding of the linkage of moral behavior to the world view and the institution, and, lastly, it will have a unique sense of community with its own approach to inclusion of adherents and devotees and exclusion of others.

Many campus ministers, and indeed a significant number of professors of religion, report these days that our students are increasingly interested (sometimes, unfortunately, exclusively so) in these questions of religion and morality and religion with its community base. Perhaps because of the collapse of a sense of the nation as community, and because of disillusionment with morality in public life, we find young people turning either through "religion as studied" or "religion as lived" to deal with these two concerns. This quest and, indeed, analysis of how we deal with religion and faith in these contexts are concerns which must be viewed as supplementary to those mentioned by Dr. Bland.

Dr. Bland concludes that "as long as religion and faith in higher education, both religion as studied and religion as lived, force us to be uncomfortable with the unexamined life and ready for the spiritual shock of religion, they with both justify whatever future they are bound to have." I could not agree more. Let me personalize this and, thus, restate the issue. The professor of religion and the campus minister have much in common and need one another to justify their single and joint enterprise.

I would, however, have to add two concerns for the future. First, there are legitimate claims that the professor of religion must continue to press on the campus minister, including the claim of the importance of the philosophical dimensions of religion, the insistence on the dangers of isolated pietism and of religion as merely social gospel, etc. Similarly, the campus minister will continue to urge the professor of religion to deal with religion and faith not only in a phenomenological manner but also in a way which seeks to connect dogmas, the sense of mystery, the life of piety, the sense of community, etc., one with another.

Secondly, it must be stressed that each of these two representative persons is a bridgekeeper guarding the way to a community behind him or her. The campus minister must forever seek to interpret the higher education enterprise to the religious congregation back home, and the professor of religion must continue to justify and mediate the significance of religion as an academic discipline to others at the university so suspicious that all study of religion must necessarily be subjective, advocative, antipluralist, etc.

In but a few days we shall be observing the one-hundredth anniversary of the birth of my teacher and yours, Martin Buber. It seems appropriate to conclude these reflections with two brief, thought-provoking statements of wisdom from this master.

> The so-called religious man, no matter how great the enthusiasm with which he thinks and speaks of the object of his faith and gives expression to what he considers to be his faith by taking part in religious services and ceremonies, is only imagining that he believes—unless the heart of his life is transformed by it, unless the presence of what he believes in determines his essential attitude from the most secret solitude to public action. Belief is a relation of life to what is believed, a relation to life which includes all life, or it is unreal.

☆ ☆ ☆

> All true religious movements desire not so much to offer men the solution of the secret of the world, as to arm them to live by the strength of the secret; they desire not to give men instruction in the nature of God, but rather to show men the way on which they can meet with God.

A CONCLUSION

John H. Westerhoff

Intended as a first step, the conference came to few conclusions or programmatic recommendations. More important, we surfaced unresolved questions and tagged crucial issues yet to be addressed. These concluding remarks will attempt, therefore, to summarize work yet to be done.

Two important contexts not adequately addressed were economics and theology. While economics may not be the determinant of our social life, it is a major influence and needs to be considered much more systematically. Continuously theological issues emerged, but were left unresolved. Most important appear to be the questions of a theology of knowledge and of the church, mission, and ministry. A number of persons felt that our discussion lacked a theological foundation. Over and over again the participants called for a theology of the church's ministry in higher education.

Various questions concerning the church's ministry in (or is it to, for, or with) higher education remained unanswered. The legal question still looms large. The relationship of church and state needs to be examined afresh. How do we educate the public in a religiously pluralistic country? Further, the issue was raised, should the church accept, judge, attempt to transform, or live outside the world of secular higher education? Some challenged the church to confront with a prophetic voice the scientific-positivisitic epistomologies and job preparation mentality which dominates much of higher education and to develop alternative understandings and ways. Some recommended study centers which, supported by the church, might stand alongside the university, not only to provide alternative education, but also a prophetic witness to social justice and a global consciousness. Further, it was felt that the academic study of religion in institutions of higher education needed to be re-examined. Religious education, it was defended, is an essential aspect of all true education. Religious education insofar as it is true both to education and religion needs to help persons understand in ways appropriate to religion the nature of religion and the religious.

Much greater attention, it was concluded, needs also to be given to women and other minorities. Still this broadened concern, it was felt, must not diminish a commitment to issues revolving around blacks in higher education and especially the future of black colleges as the guardian of black hertiage and trustee of the black experience. The continuing importance of interpreting the significance and role of black colleges, vis a vis issues of integration needs to be addressed. Concern over legislation which establishes equity as a legal right and makes inequitable discrimination unlawful and bureaucratic rules which tend to homogenize institutional distinctiveness was raised. Further, the issues of affirmative action within all institutions of higher education remain important. Especially is this true in theological seminars where the black religious experience is typically neglected or considered unimportant. We were also reminded that this conference neglected the black church and its relationship to higher learning.

The nature and role of campus ministries continues to be troublesome. There is vocational uncertainty among many campus ministers. The best way to prepare persons for such ministries remained an issue, while better means to sustain persons in such ministries was often raised At the same time, questions concerning the relationship of local congregations to higher education and to those engaged in campus ministries were frequently encountered. Correspondingly, it was felt that particularly in a day of limited resources the church not only needed to consider alternative means for ministry, but that the interpretation of the church's mission vis a vis higher learning was increasingly necessary, especially in the light of the anti-intellectualism which plagues the church. A not unrelated issue was the role of theological seminaries in the education and continuing education of pastors and Christian faculty and administrators working in colleges and universities.

Probably the issue which caused the greatest concern was that of the church-related college or university. Differences of opinion were great. More questions than answers were surfaced. What is the nature and role of religiously affilliated institutions of higher learning? Should the church sponsor and support colleges and universities which are distinctively Christian? If so, what would such institutions look like? Is it possible to create a faith community engaged in scholarship, teaching, and learning in our day? Is the church willing to support such institutions? And legally, what would be their status in the society? It was stressed that little seems to be known of the problems and needs of church-related institutions. More attention, it was believed, needs to be given to the demographic, financial, and institutional dimensions of church-related colleges and change.

Still the most pressing issue which surfaced was the need to broaden our understanding of campus ministry and higher education. It appears that the church needs to identify and consider the many networks of knowledge and agencies of higher learning in our society. Lay scholarly societies, professional organizations, labor unions, museums, libraries, government agencies, mass communications media, publishing houses, circles of free lance consulting-workshop leaders, and a variety of religious, political, and reform groups, together with academic institutions need to be recognized as agencies of higher learning and included within the church's ministry in higher education. A strategy for ministry in higher learning, it was affirmed, needs to include those who are engaged in both the production and distribution of knowledge, those seeking higher knowledge for themselves or others, those directed to other primary aims, but who in their activities help to diffuse knowledge and sometimes generate it, those involved in mediating knowledge to others but primarily for their own purposes, and those thinkers and writers, though separate individuals and perhaps unknown to each other, constitute generational groupings of persons with shared common values and concerns. The interplay between the substance of ideas and their social uses, it was suggested, necessitates deeper insights concerning the relationship between higher learning and culture. Similarly, an awareness of the many alternatives to colleges and universities for higher learning is necessary if the church is to mindfully respond to her mission and ministry in regard to higher education.

A similar awareness was prophetically voiced by Kenneth Underwood in the epilogue to his report. He wrote:

> Do the churches know, even dimly, how to share responsibly in the fashioning of the knowledge and life styles of those who are the major educational publics of contemporary American society? The study we have conducted does not encourage a hearty "yes" in response. But still the specula-

> tion has begun in earnest about the implication of the work of the university for foreign missions, religious education at all age levels, keeping informed of changes in the society that affect faith and that faithful action can influence, the future location of church leadership and resources and works of ministry in the professional and technical orders. As much can be learned from the failures of this study as from its successes—if they are big and daring enough. (Vol. II, p. 347)

And so in conclusion, like Kenneth Underwood and others before us, we present these papers and remaining issues and questions to the church as a resource and stimulant for continuing discussion in the sincere hope that they will enable the church to faithfully re-examine and commit herself to ministry in higher learning, for too long in our generation the stepchild of Christian mission. We only trust that the next generation will find us faithful.

A SUMMARY WORD

Donald W. Shriver, Jr.

From time to time in discussions of the papers in this volume, references have been made to the work of Kenneth Underwood's *The Church, The University, and Social Policy*. John Westerhoff commented in passing that the Underwood study might have been subtitled "A Letter to Yale University." Such a subtitle resonates with my own perceptions of the work. Not long after its publication, I took the two volumes and delivered them to the office of the Chancellor of North Carolina State University, where I had been at work as a campus minister and a professor of religion for eight years. With the gift I sent a note whose gist was, "Much of what I have been trying to do in this university has its rationale here." To the best of my memory, the books were never acknowledged from the Chancellor's office, nor did I ever get any suggestion that he read some part of them.

As I reflect on this, my imagination runs to some explanations of why a busy state university administrator might find it easy to neglect such reading. It would have been easy, I reflect, for him to have been put off merely by the *title*. In the modern state-supported university such a title is frightening in its presumptuous inclusiveness. To what was then the middle of the Vietnam protest era, the relation of the university to "social policy" was a very touchy administrative question; and, if one were a state university official, always vulnerable to the whims of a state legislator, the injection of *religion* into that already threatening struggle might seem intolerable indeed. I cannot say that I can blame the chancellor for ignoring those volumes whose principal theory cuts so sharply into so many practical affairs of the university.

Some critics of the past decade have read and dismissed the Underwood study as too conservative, as fitting into the imperialism of the university in American culture of the 1960s, and as the embodiment of mindless activism in religion. None of these criticisms, I believe, is true. Underwood gave the study a correct, if presumptuous, title; for he was fundamentally concerned for the cultural rearticulation of *goodness, truth,* and *power* in modern society. He was thereby concerned for new conceptual and pragmatic relationships between the institutions that claim to promote goodness, truth, and power as their separate specialties. The problem of Western culture, he said, is the inability of three such separate institutions to reunite their three specialist values in response to the growing hunger of modern human beings for a *new coherence* of idea, institution, and personhood. That hunger for coherence many of us, along with Underwood, perceive as a religious hunger—*sui generis*. In this sense, so long as the alleged representatives of religion—the churches and synagogues—promote a "goodness" that lives conceptually and practically apart from the truth of the academy and the power of the polity, theirs is merely secular goodness, divorced from that comprehensive *shalom* which is the hope of the Hebrews and the Christians in their scriptures.

My major summary observation about the papers and the discussion in this conference is that, for the most part, they share the vision of Kenneth Underwood. The time for his ideas, I suspect, is still coming, partly among the writers of these papers. I can document that by some quotations from them and from the Underwood study.

When, for example, Kalman Bland (a university professor of religion) tells us that there are no hermetical insulations between "religion as studied and religion as lived" and that "neither teachers nor students can escape the sting of religion," he is echoing from his own experience a theme of the Underwood research:

> . . . most students are not primarily oriented toward academic curiosity and knowledge, achievement, fame, and recognition of wealth; rather they are involved in a much more complex problem of relating work and personal fulfillment. They are much more deeply concerned with the emotional aspects of their lives than most educators recognize. . . . Their participation in activities directed toward the public good, religious activities, and sexual needs all rank lower than what might be termed in the pastoral tradition a search for an affectionate community and personal integrity. . . . It is hard to conceive of stronger justification for the resurgence of concern on both Protestant and Catholic churches with the pastoral dimensions of ministry.[1]

Similarly, when Clyde Robinson, quoting a southern Presbyterian policy statement, calls for the church to join the university in creating a community among folk who "experience both personal and academic interdependence," and when Robert Johnson claims that "the greatest justification for campus ministry remains . . . community," they stand with Underwood in his belief that:

> . . . social ineffectiveness is staggering in institutions that cannot or will not plan for the future, will not choose priorities, will not give attention to structures that put various people together. Unless the churches and universities learn to ask about the quality of interaction of laymen and clergy, students and faculty, specialists and non-specialists, they will follow the American city into mindless cruelty because the structures of caring for other persons so necessary to freedom and order are not there.[2]

Again, when Peter Hammond sees "the demise of the church as the handmaiden of the state is an opportunity to demonstrate a transcultural and transgenerational power of the Gospel," and when Robert Johnson says that the major contribution of campus ministers to campuses is "the gift of a radical faith," they are ringing the changes on another Underwoodian theme:

> Some students of modernization have maintained that the process is best characterized as the embodiment . . . of an attitude of questioning about choices (people) make; to be modern is to see life as offering alternatives, preferences, and choices. The modernization process, if accompanied by no culture-transcending loyalties and commitments, can result, not in "the liberation of the human spirit," but in despair, confusion, alienation, and tyranny.[3]

Yet again, when William Kennedy recalls with Lawrence Cremin "that in the early nineteenth century it was the press and participation in politics that really educated the citizenry," and poses for all contemporary Americans the great question, "Whence comes the security that frees us to tackle public problems together as a public?" he is underscoring the great central theory of Underwood's lifework: *the unity of word and deed in human experience of "the truth."*

> Truth and wisdom need to be tested in the fires of politics and administration; politics and governance need truth and wisdom if they are to be great in service of human beings.

These modes of ministry and action are often falsely separated in our world.[4]

We are rightly recalled by some paper writers in this conference to note the limitations of the Underwood study; its lack of focal concern for cultural and religious pluralism; its innocence of the perspectives of Black Power; its little attention to the question of justice for women; and its occasional overestimation of the power of universities. But the majority of paper writers relate so positively to so much in those two fat volumes that I remain unshaken in my belief that the Underwood study put forth ideas whose time is still coming. Like other high, theologically grounded hopes, he has outdistanced his own time. Almost every summary generalization to be made about both the papers and the responses of this volume remain compatible with *The Church, The University, and Social Policy.*

Having been asked to summarize the issues central to these papers and the responses to them, I propose the following:

1. *Faith and its theologizing are basic.*

Hardly any writer in this volume abstains from admitting that he or she is a theologian. All seem to agree that in human life there is an indispensable moment when persons and communities have to ask themselves, "How does it all add up? From first to last, what does it all mean?" Whenever the church—or the university—encourages its constituents to ask such questions, it thereby clears a space for faith and for the worded expression of faith called theology. The United Methodist Church Commission on Higher Education does not hesitate to adopt the old Augustinian version of the matter when it says forthrightly: "It is the nature of the church to express itself in the intellectual love of God." It should be no surprise that Peggy Shriver, with Robert Parsonage, can report that "a number of denominations are attempting to reformulate or reaffirm their theological reasons for work in higher education." Some critics of campus ministers and church people generally may scoff at their perennial tendency (in conferences like this one!) to circle back to the "theological justification" of doing what they do. Scientists and lawyers, after all, are not always engaged in such "professional" justification. Hardly a meeting of campus ministers goes by without such concern, however; and in that fact lies one authenticating mark of this particular profession: it concerns the most basic of possible human beliefs. A certain contentment with that preoccupation marks these papers, to the increase of their integrity.

2. *Ethics and its action are equally basic.*

The "retreat from politics" on the campuses of 1978 America is widely recognized, but little understood. Underwood's theory of truth as the unity of word and deed was profoundly Hebraid: the coherence, wholeness, ***shalom*** after which we hunger will consist in a seamless robe of what we believe, what we do, what we are. Believing that "the highest test of a civilization is its sense of fact," Underwood believed even more that "what one knows about the world and . . . plans to do in it are in a constant and creative relationship."[5] Perhaps this principle is the most disturbing of all principles in that study and in these papers. Contemporary "liberation" theologians insist, with Marx, that *theoria* and *praxis* always have intimate relations of interdependence in persons, communities, and institutions. What we think and what we do are "dialectical," dynamic, historical, and always incomplete. Hence the convenient post-Kantian separation of "fact" and "value"—presupposed by many a structure of higher education—rests on an illusion. How convenient, and false, is the theory of their separation was suggested to me in a lunchtime conversation with Dan Earnhardt, campus minister at East Carolina University, during this conference. He had done a study, he said, of income distribution in the geographical area surrounding that university. The local newspaper refused to publish the study. One wonders if the university will do so, and whether its resources of research and its political powers are organized to touch upon the inequities of income distribution in eastern North Carolina. One cannot be sure, but one can be sure that such a question is "touchy," that the *facts* about some facets of human society are inherently *value-laden* at all stages—discovery, publication, and social response.

One of the prime public obligations of the university at its best is the crossing of the boundaries between the discovery of facts, the assessment of their value, and response to them in public policy. One of the prime services of the church to the university is the support of the university in that obligation. The church can offer such support because its own particular basic truth admits of no ultimate separation of the good, the true, and the powerful. Who can God be if not the unity of these three? As foolish as the church may seem in making such a claim in a highly specialized society like our own, most writers in this volume seem to agree that they must make such a claim. In doing so, they demonstrate a certain reckless fortitude for putting together what university culture tends blithely to put asunder.

3. ***The organizational support of distinctive religious visions is indispensable.***

No person writing here seems to be willing to dispense with "organized religion." That shows their sociological sense. Myron Bloy is being empirical as well as theological when he observes that "the whole priestly apparatus . . . which helps people recognize their historical vocation and trains them in the means and 'manners' of relating to God—is necessary for the creation of . . . prophetic imagination." Faith may have an undeniable personal dimension, but for its cultivation in personal consciousness faith needs the resources of a community. In one discussion group of this conference, for example, a longtime resident of Chapel Hill, North Carolina noted that for many years the name of President Frank P. Graham was synonymous with progressive social policy in the state of North Carolina. Not so widely recognized was Dr. Graham's faithful attendance at the Chapel Hill Presbyterian Church and the quiet influence of that church's ministry upon the life of the great university leader. However the empirical "credit" gets assigned for visible improvements in public life, the church that values its "treasure" of faith will also value its "earthen vessel" of organization.[6] This is part of the ordinary wisdom of human history—that any human concern worth perpetuating is worth organized, institutional embodiment. That humble truth lies behind the organization of the university itself. It lies behind the organization of churches and church-related colleges, too. Every particular religious faith requires a particular community of faith for its perpetuation; so that, in a religiously pluralistic society, we may expect multiple religious communities and no collapse of organized religion into unorganized religion-in-general. The new clarity of many religious leaders on this point accounts, in part, for the new vigor in "religious particularism" on campus these days. But it also accounts for the attention given in some of these papers to a fourth common theme:

4. ***Pluralism itself requires a structure, a consensus, and an explicit vision.***

Clyde Robinson's account of the rationale for the founding of Franklin College is impressive in its attention to the problem of envisioning a *public order* that will safeguard particular cultural and religious heritages. This is an old concern of religious and political writers in American history, but it receives too little disciplined attention in the churches or the universities or the legislatures of modern America. Given their awareness of the importance of a supportive community for the development of personal maturity, a number of these writers are obviously at work on the problem: how does a society, increasingly pluralistic in the *basic* value commitments of its memebers, remain one society? In these papers, the best overtures to the discussion of the question are sounded by John Westerhoff and Sister Alice Gallin. The one writes out of a solidly Protestant tradition with its sense of the public significance of the "gathered community" and its educational contribution to the body politic *through* the separation of its church and colleges from direct financial or political dependence upon government. The other writes more clearly out of the Catholic theory of church-state relations, in a less sectarian tradition that stresses the organic distribution and interdependence of the many human services of the many institutions of a good society. At stake in the debate implicit in the Westerhoff-Gallin papers is the question of how much separation and how much overlapping between the church college and the state university must be expected on grounds of the church's *theological understanding of the total social order*. It would be too simple to say that Westerhoff writes as a Wesleyan and Gallin as a Thomist; but the respective traditions run like groundwater under their two forceful statements. Both imply the need for Catholics, Protestants, Jews, Buddhists, and others to engage each other on the question of what consensus about the "good society" will be necessary in 21st-century America if the country is to remain safe for the pluralism of religions and their institutions.

5. *Inclusiveness remains the grand and miserable burden of the Christian vision.*

At one point Dr. Samuel Cook says, "Catholicity is one of the greatest strengths of black colleges. Black colleges are in a unique position to be a powerful agent of the Beloved Community of all humankind." In that strength. I believe, the black college imitates the black church, which admitted me into its social fellowship years before my own white church was admitting blacks into its fellowship. But that is only the social side of the universality that is an inescapable presupposition of religion in the biblical tradition. Max Tictin is echoing this same tradition when he quotes Martin Buber, "Belief is a relation of life to what is believed, a relation . . . which includes all life, or it is unreal."

Such a claim, made in the context of our specialistic culture, is bound to sound pretentious. The modern university, almost proudly, but quite ironically, has much difficulty giving any concrete meaning to the "universal." It is commonplace among professors of religion these days to say that students enroll in religion courses partly because only there can they raise questions of broad human meaning that used to be at home in "liberal arts" departments like philosophy, history, and literature. (Seminary teachers will tell you much the same thing about some of the students who enroll in their schools rather than schools of law, medicine, and business.) Rightly enough, these students assign to religion and to the church a negotiation with the universal. The church, and religious faith itself, and what more central human concern is there than the search for the way that the parts of life make a whole? Awkward the concern may be, but freighted with that concern religion must be. But the burden is also freedom: the intellectual-spiritual freedom to claim, as the substance of religion, the ancient humanist aspiration: "Nothing human is alien to me."

Those who confess such an aspiration have a natural beginning to their concern for the inclusions and exclusions of social institutions. Many writers and participants in this conference speak of the injustice of exclusiveness in higher education. Such speech has a ground in a commitment to a universal. Women, blacks, the poor of the world ask for a fairer share of this country's and the world's wealth, including the wealth of knowledge held in institutions of learning. How shall this wealth be accessible to widening circles of human beings? To the ultimate circle of all human kind? Faith is a struggle to answer such questions, for to believe in God is to believe in an inclusive, universally sharable goodness.

6. *Education is too important to be left to governments.*

Most participants in this conference believe that the "independent sector" is as important to the health of education in the United States as to the health of religion. I would say the same about the total shape of our democratic polity: democracy is a *restless* polity because it presupposes that power cannot rest safely in any one central place. "Loyal oppositions" must abound if politicians are perpetually to perceive that their words have no finality. In this respect the church or other "private" college has a *public* function which belies its apparent privacy. The religious reason for these colleges may be the maintenance of faith, but the political reason is the maintenance of freedom. Thomas Trotter puts it well: "The purpose [of church colleges] has to do with higher education itself. . . . The church-related college may now become the model of what liberal, humane, and open inquiry will mean in a democratic society. That is no sectarian vision, but a profoundly religious vocation." It can become a sectarian vision, of course, especially when it styles itself as either a retreat from, or an assault on, the "godless secular university." But sometimes the church college has leaders who believe enough in the universal God of the Bible to call governments to account for their own attempts to "lord it over" the state universities. That actually happened in 1964 in North Carolina, when the faculties of Duke University and Davidson College publicly defended the state university system from the state legislature's attempts to ban communist speakers from state campuses. Too often, of course, the church or the church colleges agencies that claim a religiously grounded right to freedom of speech, waste that freedom in silence while elsewhere freedom gets legally or economically strangled. But at their best, churches and their colleges are guardians of academic and other kinds of human freedom. The papers in this series show an impressive agreement on this point.

7. *Universities and churches have much to teach each other concerning what it may mean to live in a "learning society," and politicians have something to teach universities and churches about the same.*

Of all the Underwoodian principles, this one, perhaps, sounds most softly in the points and counterpoints of the papers. At the lowest level of pretentiousness, politicians at their best are always learning from their constituencies, though for their trouble they are frequently criticized for "trimming their sails to the winds of opinion." At a more pretentious level, academicians pursue their vocation of search for new truth. They feel obliged, one might say, to learn from the widest possible "public" or universe of discourse, from whatever times, places, or perspectives a scientific search may lead to. And theologians are vulnerable to the greatest pretention of all: they believe, with the Puritan pastor John Robinson, that "God has yet more light to break forth from his Holy Word," which means they aspire to be the pupils of the Ultimate Teacher. But one and all, in their different ways—the politicians, the professors, and the theologians—believe that they rightly belong to a *learning society*, which is likely to be more humble than a merely learned society! The point to be underscored is that in a true learning society, all are both pupil and teacher; and in a democratic society, that rule has to include the politician. I like very much James Smylie's statement towards the end of his paper: "Christians in higher education have a special responsibility to challenge the rationalistic hubris often characteristic of the academic community, just as they have responsibility to help the church continue the mind's adventure." Only I would vary that statement a little and add a third dimension: Christians must challenge hubris in the academy, the academy must challenge close-mindedness in the church, and each in turn must be open to the challenges of the politician.

This third dimension requires more subtlety than need be attempted here, but the institutional symbol of the issue in American higher education is the distinctiveness of the land grant university. Scarcely a hundred years old, this university was conceived by a federal government determined to make the wealth of technical learning available to the farmers, the business people, and the "underdeveloped" people of the country. Learning not for an elite, but for a total public: that was the innovation in the land grant system, the most *democratic* invention that Americans have contributed to the world's notions of higher education. As those of us who have worked there know, the land grant faculty and administration have their love of truth stretched, on occasion, by the pressures of economic and political power. At worst, this pressure leads to such democratic disaster as North Carolina's Speaker Ban law. But at best, it calls the university to distribute its intellectual wealth by the principle of *public service*. One student of political philosophy has said that the idea of the public servant is a contribution of Christianity to Western culture. At *their* best, politicians are interpreters of public need, and they have a rightful place in the universe of the university and the church as such interpreters. Not to hear their voices may, on occasion, be to the spiritual and intellectual fault of both university and church.

The papers seem to call for one more comment, which is less a discrete theme than the overarching assumption of a great majority of the writers. Nancy Malone puts it starkly, simply, and faithfully: "Knowing who we are and knowing that the coming of the Kingdom is finally God's work, does make a difference." William Shinto shares the same belief if he can say: "The enabling clergy would do well to organize the churches to reflect theologically upon their own bedrock realities." The point, again, is the vital *practical* importance of such allegedly "airy nothings" as the Kingdom of God. Whether as Pascal's wager or Kurt

Lewin's "good theory," religious people know that faith, finally, is the practical matter of how life itself totals up.

Here, finally, the church and the university have unavoidable negotiations with the substance of each other's human vocations, because each stands for some versions of the sum totals of human meaning to date. The church often witnesses to its understanding of the totality by opening up a single big book, the Bible. The university prefers whole libraries. But both the Bible scholars and the library directors would agree with the late Loren Eiseley that a book is a method humans have invented for passing messages through the doors of their own tombs.[7] Whatever else churches and universities are, they are a set of such messages, arranged to commend themselves to persons of a new generation curious enough to try to understand the messages.

This conference brought together a group of campus ministers, religion teachers, university and church administrators who believed, with Malone, that belief in God's work "does make a difference." More specifically, the conference was called in some tribute to the work of a previous generation of servants of higher education represented in the work of Kenneth Underwood. I cannot help remembering that the last writing stages of his study were the work of a dying man. What we know as the Underwood Study, in fact, got put together by a band of faithful colleagues who wanted the study to see the light of print. It was a paradigm of the risk and hope that attends the work of all "educators": the risk that what we teach and write is not worth handing on to a new generation; the hope that it is. In that hope, most writers of the papers here seem gladly to join each other; and as gladly, I join them too.

Notes

1 *The Church, the University, and Social Policy: The Danforth Study of Campus Ministries* (Two volumes; Middletown, Connecticut: Wesleyan University Press, 1969), Vol. I, pp. 131-132.
2 *Ibid.*, pp. 154-155.
3 *Ibid.*, p. 105.
4 *Ibid.*, p. 205.
5 *Ibid.*, p. 215.
6 Second Corinthians 4:7.
7 Cf. Loren Eiseley, *The Unexpected Universe* (New York: Harcourt, Brace, and World, 1969).